

arms of the orthodox Clovis and his Franks. In his time were built the bourg of Manthelan and the church of Saint-Jean-à-Marmoutiers. He died in exile after an episcopate of seven years and two months, and was succeeded by Verus (Greg. Tur. *Hist. Franc.* ii. 26, x. 31). A story not known to Gregory makes him die a martyr's death at a place called Patrosa, near Pamiers, in the year 500. His day is Jan. 18. (See Boll. Jan. ii. 194-5; *Gall. Christ.* xiv. 14-15.)

[S. A. B.]

VOLVENTIUS, proconsul of Spain. [PRISCILLIANUS.]

VOUEL. [VODALIS (1).]

VULGANIUS (WULGAN), bishop and confessor, patron of Lens, dep. Pas-de-Calais, has a very uncertain tradition, but he appears to have been of Irish birth, and missionary in ancient Picardy or Belgic Gaul in the first half of the 7th century. His death was soon after the middle of that century. His relics were translated from Arras to Lens about the 11th century and his feast is Nov. 2. (Malbrancq, *De Mor.* ii. cc. 50 sq.; Molanus, *SS. Belg.* v. 253; O'Connor, *Ep. Nunc.* 149; Colgan, *Acta SS.* 162, 377, 797; Baring Gould, *Saints*, Nov. p. 59.) His connection with Canterbury is mythical, and so also with Scotland. [J. G.]

VUSCFREA, a son of Edwin, king of Northumbria, who was baptized by Paulinus, with Edwin and others, on Easter day, A.D. 627 (Beda, *H. E.* ii. 14). After his father's death, in A.D. 633, he was conveyed to Kent for safety, and was afterwards sent into France to be brought up at the friendly court of king Dagobert, where he died in his childhood. (*Id.* ii. 20.) [J. R.]

W

[Names commencing with W will sometimes be found under the initial V.]

WAERMUND, bishop. (Kemble, *C. D.* 155.) [WEREMUND (2).]

WAIMERUS (VAIMERUS, WAGEMARUS, WEGEMARUS), twenty-first bishop of Troyes, comes before us first as duke of Champagne, when he was sent to take Autun; on the surrender of Leodegarius bishop of Autun, that prelate was handed over by Ebroin mayor of the palace, to Waimerus for torture and death [LEODEGARIUS (2)] (*Vita S. Leodegarii*, c. 12 sq.; Migne, *Pat. Lat.* cxiv. 1138 sq.), but according to one of the anonymous Lives of Leodegarius (*Pat. Lat.* xcvi. 359), Waimerus and his wife were converted by Leodegarius, who received a sum of money from his converts, and devoted it to charitable purposes. Through the influence of Ebroin Waimerus became bishop of Troyes, yet only to incur the suspicion and hatred of Ebroin, who had him strangled, or at least driven from his see, A.D. 678 (*Id.* xcvi. 363-4). He could not have been bishop more than two or

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three years. (See *Vitae duae S. Leodegarii*, in Migne, xevi. 329 sq.; *Gall. Christ.* xii. 488.)

[J. G.]

WALARICUS (VALERY), ST., founder and first abbat of the monastery of Leuconaus, at the mouth of the Somme, which, with the adjacent town, took his name (Saint-Valery) in the 9th century. He died about 622, and his life was written about 660 by Raimbertus, or Ragimbertus, the second abbat after him. This life, as so often happened, being composed, as was thought, "nimis prolixo et simplici sermone," was rewritten to suit the taste of a later age, the 8th century (*Hist. Litt.* iii. 602) or the 11th century (Boll. *Acta SS.* Apr. i. 14). The original has been lost, but the new version is preserved, the most correct edition being that of the *Acta SS.* (*ibid.* pp. 16-23).

Walaricus was born in Auvergne, where he fed his father's flocks and taught himself to read in the field. He became a monk in a neighbouring monastery, and a member of the clergy. He next migrated to a monastery at Auxerre, and thence repaired to St. Columban at Luxeuil. When the latter was banished in 610, he remained for a time with his successor St. Eustasius, but before long departed with one companion to the diocese of Amiens, where he begged from Clotaire a spot called Leuconaus, at the mouth of the Somme. Here a small community collected round him, though he lived apart in a solitary cell. His death is variously given as Dec. 12 and April 1, but he is commemorated the latter day. His grave becoming famous for its miracles, his successor St. Blitmundus built the monastery, afterwards known as St. Valery. For its history see *Gall. Christ.* x. 1231; and for the subsequent removals of Walaricus' body and attendant miracles, Boll. *ibid.* pp. 23-30; cf. *Hist. Litt. de la France*, vii. 558. [S. A. B.]

WALBURGIS, ST., Feb. 25 (WALBURGA, WILBURGA, WALPURGA, WALTPURDE, WALPOUR, WARPURG, VAUBOURG, FALBOURG, GAUBURGE, PERCHE), abbess of Heidenheim, in the diocese of Eichstädt in Bavaria, the sister of Willibald and Wunobald. She was educated in the monastery of Wimburn under the abbess Tetta, with whom she was sent with Lioba and others into Germany at the request of Boniface, about A.D. 748. At first she remained under Lioba at Bischofsheim, but in or about 750 she was appointed abbess of the monastery founded by her brothers at Heidenheim, and there she died c. 780 (Boll. *Acta SS.* 25 Feb. iii. 516; *Pat. Lat.* cxxix. 866; Capgrave *N. L.* 293; Hardy, *Desc. Cat.* i. 907; Butler, Feb. 25). For numerous other Lives see Potthast, *Biblioth. Hist.* ii. 929; Chevalier, *Sources Histor.* p. 2325. [C. H.]

WALDEBERTUS (WALBERT, VALBERT), ST., third abbat of Luxeuil, where he succeeded St. Eustasius, whose disciple he was, about 625. We have a 10th-century life of him, written by an abbat Adso, who either belonged to Luxeuil (Boll. *Acta SS.* Mai i. 277) or, as seems more probable, to Moutier-en-Der (Ceillier, xii. 887, 88). Though supposed to be based on an older account (cf. Boll. *ibid.* p. 275), it is of little value. First published by Mabillon, it is repeated by the Bol-

landists (*ibid.* p. 277), who have also collected the passages from other sources bearing on his life (*ibid.* pp. 275-77). He was a Frank, born in the district of Meaux, who began life as a soldier, but becoming enamoured of the monastic existence, retired to Luxeuil, where in time he became abbat. This office he is said to have held for forty years, till he died, May 2, 665, when he was buried in the church of St. Martin, by his friend bishop Nicetius, probably Migetius of Besançon. His day is May 2. He is said to have been the founder of the monastery of Grandval, in the diocese of Basle, and to have been at the council of Rheims in 625 (Boll. *Acta SS.* Feb. iii. 263; *Gall. Christ.* xv. 149), and to have introduced the rule of St. Benedict at Luxeuil, where it was observed side by side with that of Columban (Ceillier, xi. 617 sqq. and authorities there cited). His successor was Vindologus.

[S. A. B.]

WALDETRUDIS, ST. (WALTRUDE, VAUTRUDE, VAUDRU), Apr. 9, abbess of Mons Castriocus, sister of St. Aldegundis. After her husband count Madelgarius [VINCENTIUS (1)] had embraced the monastic life at Haumont, she, c. 656, took up her solitary abode in a cell at the above spot. In course of time other ladies resorted to her, and an important convent under her direction arose, around which grew up the city of Mons, the capital of Hainault. (Boll. *Acta SS.* 9 Apr. i. 831; Guérin, *Les Pet. Boll.* iv. 298; Butler, Apr. 9; other authorities in Chevalier's *Sources*, 2332.)

[C. H.]

WALDHERE (WALDHERI, WALDHER), the fifth bishop of London, successor of St. Erkenwald (*M. H. B.* 617). His accession to the see is probably to be referred to the year 693, in which case he might be consecrated by archbishop Brihtwald as soon as he returned to England from Lyons. He was bishop when Sebbi, king of the East Saxons, determined to retire from the world, about 695; he conferred on him the religious habit, and by the king's special request stayed with him at his death. He also witnessed the miracle which occurred at his entombment (Bede, *H. E.* iv. 11). An interesting letter of Waldhere is extant, addressed to archbishop Brihtwald, and referred with some probability to the year 705. It concerns a projected meeting at Brentford, between the king of Wessex with his witan and the rulers of the East Saxons, to settle complaints about the protection of West Saxon exiles. Waldhere asks the advice of Brihtwald about attending the conference, and adds that he had absented himself from a recent meeting between Kenred, king of Mercia, and his bishops, because he did not know the wishes of the archbishop. We learn from it further that, in the year preceding, the synod of the province had determined not to communicate with the West Saxons because they had not obeyed the archbishop's judgment as to the ordination of bishops, that is, had not divided the great West Saxon diocese. (Haddan and Stubbs, *Councils*, iii. 274, 275; *MS. Cotton*, Aug. ii. 18.) Waldhere's death must have occurred before the year 716, in which Ingwald, his successor, is present at Clovesho (*Councils*, &c. iii. 300). His name occurs in a charter of Suaebraed, king of the East Saxons, in which he, with Paegthath, by

consent of Ethelred, king of Mercia, grants an estate at Twickenham to the bishop, dated June 13, 704 (Kemble, *C. D.* no. 52). The grant to Peterborough by king Ethelred, attested by Theodore and Waldhere (Chr. *S. M. H. B.* 320; *K. C. D.* 990), is a forgery of the worst type.

[S.]

WALDIPERT, presbyter. [PHILIPPUS (19).]

WALHSTOD (1), a monk of Lindisfarne, who had the privilege of waiting upon Cuthbert during his last illness at Farne in A.D. 685. It is said that he was cured by the saint of a bodily infirmity under which he had been labouring. (Beda, *Vita Cuthberti*, c. 38.)

[J. R.]

WALHSTOD (2) (UALCHSTOD, UALHSTOD, fourth bishop of Hereford (*M. H. B.* 621). He is mentioned by Bede (*H. E.* v. 23) as bishop of the peoples who live beyond the Severn to the west (see also Flor. Wig. *M. H. B.* 542; Sim. Dun.; *ib.* 657; H. Hunt, *ib.* 726), at the time the historian closed his work, A.D. 731. As Torthere, his predecessor, was alive in 727, his appointment falls within those dates, and he must have been one of the last bishops consecrated by archbishop Brihtwald. Cuthbert, his successor at Hereford, was consecrated about the year 736 by Nothelm; Walhstod's episcopate must, therefore, have been very short. His name does not appear in charters, and his existence would have been known only from Bede's mention of him had not William of Malmesbury preserved the few lines of epitaph in which Cuthbert commemorated the names of his predecessors (*G. P.* iv. § 163), and another inscription on a cross which Walhstod began and Cuthbert himself completed:—

"Haec veneranda crucis Christi veneranda sacrae
Cooperat antistes venerandus nomine Walhstod
Argenti atque auri fabricare monilibus amplis.
Sed, quia cuncta cadunt mortalia tempore certo,
Ipse opere in medio moriens e carne recessit.
Ast ego successor praefati praesulis ipse
Pontificis, tribuente Deo, qui munere fungor,
Quique gero certum Cudbert de luce vocamen,
Omissum implevi quod ceperat ordine pulchro."

These lines and the accompanying epitaph are, if genuine, two of the most interesting minor relics of eighth century history in England, besides charters and councils.

[S.]

WALPURGA, abbess. [WALBURGIS.]

WAMBA, king of Spain, was elected notwithstanding his real or feigned reluctance, on the day of the death of his predecessor Reccevinth (Sept. 1, A.D. 672) at Gerticos in the territory of Salamanca, where Reccevinth had died. His anointing (the first instance of the ceremony in Spain) was deferred till he reached Toledo nineteen days later, where it was performed by bishop QUIRICUS.

The beginning of his reign was disturbed by a formidable rising in Septimania, probably because it, with the eastern part of the peninsula, had taken no part in the election, headed by Hilderic, Count of Nismes, GUMILDUS, bishop of Maguelonne, and abbat Ranimir. Aregius, bishop of Nismes, who refused to join, was handed over in chains by Hilderic to the custody of the Franks, while Ranimir was un-

canonically consecrated bishop in his stead. A large part of Septimania fell into the hands of the rebels, who proceeded to ravage the lands of the loyalists. Wamba at once despatched the dux Paulus to put down the revolt. That ambitious man however delayed on the way, won over to his side Ranosind and Hildigis, the dux and a Garding of the province of Tarragona, and by a sudden march made himself master of Narbonne, though bishop Argebad, who had heard of his designs, endeavoured to secure the town. He then threw off the mask, convoked an assembly, set the example of renouncing his allegiance to Wamba, and summoned his audience to elect another king. His confederate Ranosind then proposed Paulus himself, to whom all were made to swear allegiance. He easily induced Hilderic and his confederates to join him, and thus all Septimania and a considerable part of Tarraconensis, including Gerona and Barcelona, were united in rebellion. Paulus, after garrisoning the chief towns in his power, hired mercenaries from the Franks and Basques, the means for which he found by plundering the churches, and awaited the approach of summer to march into Spain. The sons of distinguished Franks were sent by the king to Paulus as hostages for the fulfilment of his treaty with him. Wamba was engaged in a campaign against the Basques when he received the news of the treason of Paulus, perhaps accompanied by his bombastic challenge. Without waiting to collect a larger army, he marched immediately against the rebels. After harrying the Basque country for seven days, and compelling them to pay tribute and give hostages, he marched through Calahorra and Huesca, on Barcelona and Gerona, which he recovered. After resting his army at the foot of the Pyrenees for two days he attacked in three divisions, the right by the coast road, the centre by the passes from Vich, and the left by Puigcerda. All were completely successful. Ranosind and Hildigis, who commanded the Frankish auxiliaries were taken prisoners by the central column, and bishop JACINCUS, who tried to defend Puigcerda, shared the same fate. Wamba, after halting two days to concentrate, sent on a picked detachment accompanied by a fleet to Narbonne, where Witimir commanded for Paulus. On his refusal to surrender, Wamba's troops attacked the town and carried it by escalade after a three hours' fight. Beziers Agde and Maguelonne fell before Wamba's victorious march, bishop GUMILDUS flying from the last to Nismes, the last refuge of the rebels. After a night march Wamba's vanguard appeared before that city and assaulted it. The fight lasted all day with no decisive result, and Wamba sent during the night a reinforcement of 10,000 men. After the assault lasted another day, at six o'clock Wamba's troops forced an entrance. The remnant of the defenders took refuge in the amphitheatre, after slaying some of the assailants who had dispersed to plunder. Others turned their arms against each other, suspecting treachery. Paulus and his Spaniards in particular some believed had secured their own lives by betraying the city. In this scene of horror and confusion Paulus laid aside his royal robes and fled for refuge to the amphitheatre. By a strange coincidence it was the 1st of September, the anniversary of Wamba's

election. The next day the rebels sent bishop Argebad to intercede. He found Wamba encamped four miles from the city, and obtained a promise to spare their lives. Paulus and twenty-six of his principal adherents were dragged from the vaults of the amphitheatre and led before the king with a multitude of Gauls and Franks. Immense treasures were also taken. The Franks and Saxons Wamba dismissed, the others were placed in strict custody. The portions of the treasure that had been taken from churches Wamba replaced, and ordered the dead to be buried, the damaged walls and gates of the town to be repaired, and restored to the townsmen what had been taken from them. On the third day after his victory Paulus was led in chains before the king, was obliged to place his neck under his foot and was sentenced to decalvation. To meet an alarm of a Frankish attack a camp was rapidly thrown up, and an actual invasion into the territory of Bozium under the duke Lupus was repelled by Wamba's rapid march five days after his victory. He then remained some time at Narbonne, provided for the government of the province, and expelled the Jews. He disbanded his army at Canaba and returned to Toledo six months after he had left it for his campaign against the Basques. He entered the city in triumph, Paulus and his accomplices being paraded with shaven heads, shorn beards, and bare feet, in attire of camel's hair, Paulus wearing in mockery a black leather crown. All their property was confiscated and they were thrown into prison, where they remained till the thirteenth council of Toledo in A.D. 683.

Wamba's attention had been directed by these events to the inadequacy of the national defence against invasion or rebellion, and on the 1st of November he promulgated two laws of great severity (*Liber Judicum*, x. (2), 8, 9). The first enacted that in case of invasion or rebellion everyone, whether cleric or layman, within 100 miles of the spot, whether he received a summons or otherwise heard of the event, was, with all his dependents to repair with all speed to where his presence was required. A bishop, priest or deacon who failed to perform his duty, if his property was insufficient to make good the mischief done by the enemy, was to be banished, while clerics in minor orders and laymen had their property confiscated, and were reduced to slavery. Absolute incapacity from illness was the only excuse. The second related to the case of those who when the king or a duke or count called out the militia of the kingdom, or of any district, failed to present themselves at the appointed day and place. Such a person, if a duke, count or garding was punished with forfeiture of all his property and banishment; if of inferior rank, with 200 stripes and decalvation and a fine of a pound of gold, and if he was unable to pay, with slavery. Illness, infancy, old age or the king's leave were the only excuses. Each person was to bring with him a tenth part of his slaves properly armed and equipped. Finally heavy penalties were imposed on any officer who for a bribe or otherwise excused any person under his jurisdiction from fulfilling the above-mentioned duties.

According to Isidorus Pacensis, Wamba, in the third year of his reign, further carried out his

plans for the defence of the country by fortifying Toledo, and Sebastian of Salamanca (*Esp. Sag.* xiii. 476), who wrote about 200 years later, attributes to him a great naval victory over the Saracens who had made a descent on Spain, the whole fleet of 270 ships being burnt. This late authority is perhaps confirmed by the fact, known from Julian, that Wamba possessed a navy.

The year A.D. 675 was marked by the meeting of two provincial councils, the third (and last) of Braga, and the eleventh of Toledo. The former assembled after September 1st. After reciting the creed they enacted eight canons, some of which give curious information as to the abuses prevalent in that part of Spain. They first prohibited using milk, or grapes instead of wine in the Eucharist, and also the practice of administering the bread dipped in the wine, and prescribed the use of the mixed chalice. The second forbade a priest to use the communion plate for secular purposes; the third ordered priests to wear stoles at mass; the fourth forbade the old abuse of clerics having women in their houses; the fifth forbade a singular practice. Some bishops on saints' days used to place relics, or, according to another interpretation, reserved fragments of consecrated bread on their necks, and then as being themselves the reliquary or ciborium have themselves carried in litters by deacons wearing albs. The sixth canon forbade bishops beating the inferior clergy, the seventh forbade simony, and the eighth forbade ecclesiastics to employ the church serfs on their own property instead of that of the church. The council of Toledo, which was a provincial one, met on November 7th. The bishops spent the first three days fasting in drawing up a confession of faith, which is prefixed to the canons. The first related to the order and decorum to be observed in a council; the second enjoined on bishops the duty of study and teaching; the third directed that a uniform ritual should be employed in the province; by the fourth priests who were at enmity with each other were forbidden to partake of the eucharist; the fifth regulated the punishment of criminal bishops. They were to pay out of their private property the fine imposed by law, and were subject in addition to excommunication for a fortnight. If their private property was insufficient, as they could not be sold as slaves, to prevent their using the church property to pay the fine, instead of the fine penance was imposed according to a certain scale, e.g. twenty days' penance was equivalent to a fine of ten solidi, and so in proportion. In particular a bishop who had seduced the wife, daughter, or other kinswoman of a magnate, was punished with degradation, banishment and excommunication till the end of his life. The same penalty was imposed on those who had committed murder or any crime against men and women of rank, the punishment for which in the case of a layman was retaliation or delivery to the person injured. The necessity for such legislation shows the low state of morality among the Spanish clergy. The sixth forbade priests to try cases involving loss of life or limb; the seventh forbade bishops to punish immoderately those subject to them; the eighth forbade selling the sacraments; the ninth imposed an oath on bishops before their

consecration that they had neither given nor promised anything to anyone to procure their elevation; the tenth imposed a pledge on all persons before ordination that they would hold the Catholic faith and observe canonical obedience and pay due respect to their superiors; the eleventh dealt with the case of a person who in receiving the sacrament had taken the bread, but was from bodily infirmity unable to swallow it; the twelfth forbade delay in receiving a dying penitent; the thirteenth forbade priests possessed by demons to officiate; the fourteenth directed that a priest performing mass should if possible always be accompanied by a substitute in case of illness; while the fifteenth directed that a council should be held annually.

A further proof of the degraded condition of the superior clergy is the law enacted the following Christmas (*Liber Judicum* v. (1). 6) to check the rapacity of bishops. They were in the habit of seizing offerings made to the churches of their diocese, and either transferring them to their cathedrals, or appropriating them themselves, or giving them away. Recovery was barred by thirty years' prescription, but Wamba abolished this for the future, and also in cases where the 30 years had not been completed at the date of the law. A bishop unable to make satisfaction was to work out the deficiency on the principles of the above cited fifth canon. The bishop was to show to every priest before institution all documents in his possession relating to the property of the church to which he was instituted. Another law passed at the same time forbade manumitted slaves of the church who were not absolutely free, but whose status was that of serfdom to the church to which they had belonged, intermarrying with free persons.

The division of the dioceses of Spain, attributed to Wamba, which first appears in the *Codex Ovetensis*, written by Pelayo, bishop of Oviedo (A.D. 1101-1121) (the document and a critical examination thereof will be found in *Esp. Sag.* iv. 181-252), is a forgery of much later date, composed with the object of exalting the antiquity and dignity of the sees of Oviedo and Leon, but it appears by the fourth canon of the 12th council of Toledo, that Wamba erected certain new bishoprics, the positions of two of which are mentioned, namely, one in the monastery of Aquis, in the province of Merida, and another in a suburb of Toledo, in the church of St. Peter and St. Paul. These new sees were suppressed by the council.

The end of Wamba's reign did not correspond with its glorious commencement. His military reforms were no doubt felt oppressive by the magnates, and especially by the bishops, who were now for the first time obliged to render service, and they must also have been offended by his attempt to check their rapacity, and by his curtailing their sees in forming new ones. To his former panegyrist, JULIAN, who had become bishop of Toledo in January A.D. 680, the establishment of the suburban see above mentioned must have been particularly offensive. ERVIG availed himself of these materials to form a powerful conspiracy; a narcotic was administered to Wamba, and as he was supposed to be dying he was tonsured and dressed in the habit of a monk. When he came to his senses, he found resistance was in vain, and retired into

the monastery of Pampliega, after signing two documents, one nominating Ervig as his successor, and the other directing Julian of Toledo to anoint him. Wamba's deposition took place on October 14th, 680. Wamba, like most deposed sovereigns, did not long survive his deposition, as he died in the following year. Though the poison is first mentioned by Sebastian of Salamanca (in *Esp. Sag.* xiii. 476), it naturally would not have been noticed in the proceedings of the twelfth council, and Wamba's illness does not appear to have been a natural one, and from the second canon of the twelfth council it appears that he was unconscious when he assumed the monastic dress.

Authorities. The *Historia Wambae*, by JULIAN of Toledo, is a full and well written account of his first year, to which the *Judicium* drawn up by the same hand serves as a supplement. For the rest of the reign we have the *Acta* of third council of Braga, and the eleventh and twelfth of Toledo, the laws above referred to, and the chronicles, meagre as usual, of Isidorus Pacensis, Sebastian of Salamanca, and the *Chron. Abeldense*. Modern notices of Wamba will be found in Dahn, *die Könige der Germanen*, v. 205, Gams, *Kircheng. von Sp.* ii. (2) 159, and Helfferich, *Entstehung und Geschichte des Westgothen-Rechts*, 185. [F. D.]

WANDO, twelfth abbat of Fontanelle (Saint-Wandrille), in Normandy, entered the monastery about the close of the 7th century, in the second year of Hildebert, the fourth abbat, and added considerably to the lands of the community from his own possessions. In 716 St. Benignus, the then abbat, having incurred the displeasure of Raginfredus, mayor of the palace in Neustria, was ejected from Fontanelle and Wando put in his place. But he retained the office for three years only, after which he was exiled to Utrecht by Charles Martel for assisting his patron Raginfred. In the battle of Vincy Wando fought in person, perhaps the first instance of the kind, and the defeated Raginfred escaped on his horse. In 742, the office being vacant, the monks unanimously demanded Wando for abbat. He brought with him relics of St. Servatius, whose monastery had sheltered him in banishment, and built a church at Fontanelle for their reception. After seven years he became blind from old age, and with his concurrence Austrulphus was chosen as his successor. The annals of the monastery recount the lands, the gold and silver plate, and especially the numerous books with which he enriched the foundation. He was "amator ecclesiarum semperque de lege Domini meditationem agere volebat." He was still alive in 756, but probably died about that year on April 11, on which day the Bollandists mention him among the praetermissi, since, though sometimes entitled beatus, he appears never to have been formally commemorated (*Acta SS.* Apr. ii. 476). For his history see *Chartae Fontanellenses*, 3, 13; Pertz, *Germania, Scriptor.* ii. 277, 286; *Gall. Christ.* xi. 168, 171. [S. A. B.]

WANDREGISILUS (WANDO), ST., founder and first abbat of the famous monastery of Fontanelle in Normandy, called, in later times, after him (Saint-Wandrille or Vandrille). He was born in the district of Verdun, his father, Wal-

chisus, being a kinsman of Pippin the elder. Reared in the court of king Dagobert, where he held high office, and wedded, in obedience to his parents, about the year 629 he was taken with the desire of renouncing the world. He separated from his wife, and became a monk at Mons Falconis, in Champagne, but soon migrated to Elisang, where he built himself a cell and lived in the practice of austerities till about 635, when, with three followers, he crossed the Alps into Italy to visit Bobbio and Rome. On his return, the following year, he took up his abode as a monk at Romain-Moätier in the Jura. Here he stayed some years, and then made his way to Rouen, where the archbishop St. Ouen ordained him to the priesthood. His wanderings came to an end when he resolved to found the monastery of Fontanelle, on a little tributary of the Seine, where he and his nephew St. Godo purchased, or received as a gift, a piece of land from Erchinoald, the mayor of the palace. Here he cleared the forest and built four churches, which Dado, or Audoenus (St. Ouen), archbishop of Rouen consecrated. The date of the foundation is given as March 1, 648. Godo went to Rome for relics and books. Three hundred monks soon gathered about him; and after an uneventful rule of 19 years 4 months and 21 days, Wandregisilus died July 22, 667, and was buried in one of the churches he had erected. His successor was Bainus.

The principal authority for his life is the biography of a monk, who had lived with him at Fontanelle and perhaps at Romain-Moätier, and who asserts in his preface that what he writes he had either seen himself or heard from eyewitnesses. It was published by Labbe, and is also to be found in the collections of Mabillon and the Bollandists (*Acta SS.* Jul. v. 265-271). It is a rude but genuine production. Another biography, also given by Mabillon and the Bollandists (*ibid.* pp. 272-281), purports to be contemporary; but in spite of the opinion of the older critics (*Boll. ibid.* p. 253; *Hist. Litt.* iii. 612), there is no doubt that it consists merely of interpolations into the former, and that the prefatory epistle to Lantbert, the contemporary archbishop of Lyons, is a forgery (see Roth, *Geschichte der Beneficialwesens*, p. 443; Pertz, *Scriptor.* ii. 271). The other authority is the *Gesta Abbatum Fontanellensium*, the records of the monastery, best given by Pertz (*Germania, Scriptor.* ii. 271 sqq.).

For the history of Fontanelle see the *Gesta* above referred to, and *Gall. Christ.* xi. 155.

[S. A. B.]

WANINGUS (VANENG), ST., founder of the monastery of Fécamp (A.D. 658) and patron of the monastery of Ham in Picardy, was one of the primi palatii of Clotaire III., and count or prefect of the district of Caux, a royal chase. About 648 he assisted St. Wandregisilus in the founding of Fontanelle, helped to endow it, and entrusted his son Desideratus to the abbat to be educated as a monk. About ten years later, after recovering from a dangerous illness, he built a nunnery in the valley of Fécamp, and a body of more than 300 nuns was soon collected, under an abbess, Childemarcha. Here St. Leger, expelled from his diocese and mutilated, was placed in his custody. The prisoner won his reverence, and was tenderly cared for by the

nuns of Fécamp as long as he was suffered to stay. Waningus is commemorated in the later martyrologies, Jan. 9 and 31. (Boll. *Acta SS.* Jan. i. 590 sqq.; *Vita S. Audoeni*, *ibid.* Aug. iv. 815, 816; *Vita S. Wandregisili*, iii. 16, Boll. *ibid.* Jul. v. 277; *Vita S. Leodegarii*, iii., Boll. *ibid.* Oct. i. 474, 475; *Gall. Christ.* xi. 201; Chr. Labbe, *Vie de Saint Vanen*, ed. Michel Hardy, 1873.) [S. A. B.]

WAREMUND. (Haddan and Stubbs, iii. 461.) [WEREMUND (2).] [C. H.]

WARIMBERTUS (GARIMBERT), twenty-third bishop of Soissons, was abbat of St. Médard, and succeeded Drausius, but apparently was an intruder, in the see of Soissons: he was accused of diverting the funds of the monastery to the purposes of the see, and the monks rebelled, but they were driven from the church where they had taken refuge and the bishop prevailed. He died c. A.D. 680 (*Gall. Christ.* ix. 338). [J. G.]

WARNEFRID. [PAULUS (70) DIACONUS.]

WARNULPHUS, said to have been one of the Irish missionaries who went to the continent in the 7th century. He was bishop, and died in his monastery at Condé about A.D. 640. His chief feast is Oct. 1; also Jan. 10, Mar. 27. (The chief authority is Molanus, *Nat. SS. Belg.* Oct. 1; see also Colgan, *Acta SS.* 50-1; O'Hanlon, *Ir. SS.* i. 163.) [J. G.]

WATTUS, king, attesting a charter of Nothelm, king of South Saxons, 692, and one of Nunna, king of the same, 725. (Kemble, *C. D.* 995, 1000.) [C. H.]

WENDELINUS, ST., a solitary in the district of Trèves in the 7th century. The Bollandists publish the oldest life out of four known to them, but even that is subsequent to the year 1417, and is but a meagre legendary narrative. The story is that he was "exortus Scotorum regione," i.e. probably an Irishman, who came to the country of Trèves and there herded swine and led the hermit's life. After his death he became famous for miracles, and especially for extinguishing a fire at Saarbrücken (*Acta SS.* Oct. ix. 348, 349). Late legend and untrustworthy documents make him the son of a king (*ibid.* 343, 344, 350). The first abbat of Theolegium (Tholey) was a Wendalinus, who died about 650 (*Gall. Christ.* xiii. 561), but whether identical with this one or not cannot be said with certainty. The evidence for two of the name is collected by Heber, *Vorkarolingischen Christl. Glaubenshelden am Rhein*, p. 172 sqq. His day is Oct. 21. The town of St. Wendel probably takes its name from him. For his cult see Heber, *ibid.* [S. A. B.]

WEOHTHUN, bishop. [WIOTHUN.]

WERBURGA (1), queen of Kent. [WIHTRED.]

WERBURGA (2), the daughter of Wulfhere, king of Mercia, by his wife St. Eormenhild, the daughter of Earcombert, king of Kent, and Sexburga. She, like her mother and grandmother, was a devoted abbess. Florence of Worcester, to whom we owe the most ancient

elements of her story, says that on the death of her father she renounced the world, entered the convent of her great aunt, Etheldreda, at Ely, and was appointed by her uncle, king Ethelred, to the office of abbess in some of the Mercian monasteries, in one of which, Trickingham, she died. Her body was removed from Trickingham to Heanbirig (Handbury) by her order, and buried there; where it was found incorrupt at the time of the Danish invasion (Flor. Wig. *M. H. B.* 534). The Ely historians have much more to tell about her (ed. Stewart, lib. i. cc. 17, 24, 36, 37). According to their account Sexburga, who had been abbess of Minster in Sheppey after her husband's death, removed to Ely, where she succeeded St. Etheldreda as abbess, and left Minster to Eormenhild her daughter. When Sexburga died, Eormenhild succeeded her at Ely, and left Minster to Werburga, who had, in the meanwhile, received Trickingham and Handbury from king Ethelred (cc. 24, 36). On Eormenhild's death, Werburga succeeded at Ely; she was, however, as Florence reported, buried at Handbury, about five miles from Repton, whence, according to later writers (Higden, *Poly. Chr. Brompton*, c. 810), in 875, when Burhred, king Mercia, was driven by the Danes from Repton, she was translated to Chester. The devotion of Werburga to her work is highly lauded by the Ely writer, and she seems very early to have had a reputation for working miracles.

The biography written by Gotselin (*AA. SS.* Feb. i. 387) adds little to our historical knowledge. It enlarges on Werburga's virtues, and records several of her miracles, but seems to have been written in ignorance of her later relations to Ely or Minster. One of her miracles was the driving of wild geese, which were damaging the village of Weedon, into a stable; in the morning the geese came running to her as if to ask leave to fly away. A greedy rustic kept back one of the flock; the rest came back to implore its release. No wild geese afterwards showed themselves on Werburga's land. On another occasion she miraculously caused the head of a steward, who was scourging a holy man named Ailnoth, to turn round on his shoulders: he was subsequently restored at the intercession of Werburga. (See also W. Malmesb. *G. P.* iv. § 123.)

According to this version of the legend Werburga was found incorrupt nine years after her death, in the reign of Ceolred, who died in 716; a fact which, if it rests on any basis of tradition, would prove her tenure of the abbacy at Ely to be very short. Gotselin does not mention her translation to Chester.

As her connexion with Chester is not the least important point of her history, it is curious to find great uncertainty as to the circumstances of the foundation of her abbey there. But there seems no reason to doubt that her relics were carried thither during the Danish troubles, and that her cultus may have survived during the century intervening before her church was endowed by Leofric about the year 1057 (*Mon. Angl.* ii. 370; W. Malmesb. *G. P.* iv. § 174; *G. R.* lib. ii. § 214). The church of St. Werburga, which up to the reformation was a Benedictine abbey, is now the cathedral of Chester; the old seat of the bishops of Lichfield, Chester, and Coventry, was at St. John's.

The renown of St. Werburga, considering how very little is known of her life, is so far spread as to justify us in believing that the Ely historians preserved some true traditions about her. Not only is the great church at Chester dedicated in her name, but at least eight churches in other parts of England are called after her. One of these, Hoo St. Werburgh, lies at no great distance from Sheppey; others are at Derby, Bristol, Warburton in Cheshire, Kingsley in Staffordshire, Blackwell in Derbyshire, Wenbury in Devonshire, Warbustow in Cornwall, and one in Dublin. The names of Werburgewic in Mercia (*K. C. D.* 78, 217) and Werburghingland in Thanet (*Elmham*, p. 19) may denote property which was either by dedication or inheritance connected with her, or with some other Werburga. The 3rd of February is St. Werburga's day; but William of Worcester (*pp.* 142, 165) assigns June 21 to St. Werburga of Chester, and February 3 to a saint of the same name unlocalized. On the connexion of Werburga with the legend of Wulfhad and Rufinus, see *WULFHARE*; as to the literature on St. Werburga, none of which is important, see *Hardy, Cat. Materials*, i. 421-423, and *Butler, Lives of the Saints*, February 3. A metrical life composed by Henry Bradshaw was printed by Pynson in 1521. [S.]

WERBURGA (3), wife of Ceolred, king of the Mercians. Her death is mentioned in the *Chronicle* as having taken place in 782 (*M. H. B.* 336), which is corrected by *Simeon of Durham* (*ib.* 666) to 783. As Ceolred died in 716 his widow must have survived him sixty-six years, and have been more than eighty years of age. *Simeon* describes her as "abbatissa," but does not fix her to any monastery. Possibly *Bardney*, which was the favourite house of *Ethelred*, her father-in-law, may have come into her hands as dower or inheritance. [S.]

WEREMUND (1) (WERMUND), the sixth bishop of Worcester, in the ancient lists (*M. H. B.* p. 622). He succeeded bishop *Milred*, who died in 775, according to *Florence* (*M. H. B.* 544), and died, according to the same authority, in 778 (*ib.* 545). The *Anglo-Saxon Chronicle* places *Milred's* death in 772, which may be adjusted two years according to the rule applicable to this portion of the annals (*ib.* 334). His name occurs in the attestation of a charter of *Offa* (*Kemb. C. D.* 120) assigned to the year 772, but corrected by the *Indiction* to 775, and another undated, but falling between 775 and 777 (*C. D.* 134). Nothing more is known of him. (*Thomas, Hist. Worcester*, pp. 17, 18). [S.]

WEREMUND (2) (WERMUND), the fourteenth bishop of Rochester (*M. H. B.* p. 616). He succeeded bishop *Diora*, who was alive in 781, and is last heard of in 803. His death, noted in the *Chronicle* (*M. H. B.* 547) in 802 probably took place in 804, when *Beornmod* succeeded. His episcopate coincides with the critical portion of *Canterbury* history which turns on the attempt of *Offa* to erect *Lichfield* into an archiepiscopal see. *Weremund's* first appearance is at the *Legatine* council, probably held at *Chelsea* in 787, the decrees of which he attests as "Waremundus episcopus," and in which

possibly the division of the province of *Canterbury* was determined on (*Councils*, *Haddan* and *Stubbs*, iii. 461; *Wilkins*, i. 151). He attests another act of a council held at the same place in 789 (*Haddan* and *Stubbs*, iii. 465), and some grants of *Offa* made at the same time (*C. D.* 153, 156, 157), one of which (no. 155) is a grant to him of land for the enlargement of his monastery, and another a grant of land at *Bromley*, the very ancient possession of his see (no. 157). His name is attached to the doubtful charter of *Offa*, granted to *St. Alban's* in 793 (*ib.* 162) to a grant made at *Clovesho* in 794 (*ib.* 167), and to a spurious grant of *Offa* to *Christ Church, Canterbury*, in 795 (*Haddan* and *Stubbs*, iii. 485). He was present at the council of *Clovesho* in 803, in which the archbishopric of *Lichfield* was abolished, and attests two important acts of that assembly, which he attended with five priests and one deacon (*Haddan* and *Stubbs*, iii. 542, 547; *Kemble, C. D.* 183, 1024). He was alive as late as *October 12, 803*; the profession of his successor, *Beornmod*, made to archbishop *Ethelheard*, who died in 805, may thus probably be referred to the year 804 (*Haddan* and *Stubbs*, iii. 550). [S.]

WERENBERT (WERENBERHT, WAERENBERHT), the seventh bishop of the *Middle Angles* at *Leicester* (*M. H. B.* 624). He succeeded *Unwona*, in or after the year 799, and his existence is traceable in charters to the year 814, his successor *Hrethun* appearing first in 816 (*Kemble, C. D.* 183, 184, 185, 186, 190, 191, 203, 206, 207, 1024). He was present at the council of *Clovesho* in 803, in which the archbishopric of *Lichfield* was abolished (*Haddan* and *Stubbs*, iii. 547; *Kemble, C. D.* 1024), attesting the acts as "Legorensis civitatis episcopus," with four priests, abbats, and six other priests, one of whom was *Beonna* of *Medeshamsted*. He had a dispute at the same time with bishop *Aldulf* of *Lichfield*, which was settled in the council (*C. D.* 184; *Haddan* and *Stubbs*, iii. 545). [S.]

WERMUND. (*Kemble, C. D.* 1018; *Haddan* and *Stubbs*, iii. 518.) [WEREMUND (1).] [C. H.]

WERMUND. (*Kemble, C. D.* 159, 162; *Haddan* and *Stubbs*, iii. 480.) [WEREMUND (2).] [C. H.]

WERNBRIHT. (*Kemble, C. D.* 1018; *Haddan* and *Stubbs*, iii. 518.) [WERENBERT.] [C. H.]

WETHUN. (*Kemble, C. D.* 1012, 1015.) [WIOTHUN.] [C. H.]

WICTERPUS, bishop of *Ratisbon* and *Augsburg*, died 654. (*Boll. Acta SS.* 18 Apr. ii. 548.) See other authorities in *Chevalier's Sources*, p. 2341. [C. H.]

WIETHBERHT, a priest, who, along with the abbats *Coengils* and *Ingeld*, was addressed by the abbat *Aldhun* and the abbesses *Cneuburga* and *Coenburga* on a proposal for united prayer, 729-744 (*Bonif. Ep.* 46, ed. *Jaffé*; *Haddan* and *Stubbs*, iii. 342). He was one of *Boniface's* missionaries to the *Hessians* and *Saxons* (*Ep.* 98), and *Mabillon* (*Acta SS., O.S.B.*, saec. iii. pt. i. p. 625) identifies him with *Wigbert* abbat of *Fritzlar*. [C. H.]

WIGBERT (1), (WICTBERCT, VICTBERT), an associate of EGBERT (5) the English missionary in Ireland, and after having passed many years there as an anchorite sent by him on a mission to the pagan Frisians and Rathbedus or Ratbod their king. After two years of unavailing labour he returned to Ireland and continued his anchoritic life, while Egbert sent Willibrord and eleven others to renew the mission (*Bed. H. E. v. 9*). The year of Wigbert's mission was probably cir. 690. As to the region called by Bede Fresia, which Bede's editor Smith thought might be Holland, see Moberly's note on *Bed. v. 10*. [C. H.]

WIGBERT (2), abbat of Fritzlar, ob. c. 747, a coadjutor with St. Boniface in his German apostolate (*Bonif. Ep. 64* in Jaffé, *Monum. Mog.* 183). His life by Servatus Lupus, c. 836, is given by the Bollandists (*Acta SS. 13 Aug. iii. 133*), and a manuscript of it is described by Hardy (*Desc. Cat. i. 471*). [C. H.]

WIGBERT (3), a priest, who on his return from Germany to Britain addressed two letters to Lullus archbishop of Mainz [755-786] (Jaffé, *Monum. Mogunt.* Epp. 136, 137). [C. H.]

WIGBERT (4) (WIGBERHT, WIGBRIGHT, WIBERT), the sixth bishop of Sherborne in the ancient lists (*M. H. B. 620*). He succeeded bishop Deneferth between 796 and 801, and may have been the bishop whose profession of obedience made at consecration to archbishop Ethelheard is still extant (Haddan and Stubbs, *Councils*, iii. 529, 530). His name appears among the attestations of grants from 801 onwards (*Kemb. C. D. n. 180, 183, 184, 190, 191, 197, 1024*); and at the council of Clovesho in 803 he attended as Sciraburnensis ecclesiae episcopus, with three abbats (*ib. 1024*; Haddan and Stubbs, iii. 541-545). In this council he had a quarrel with bishop Almund of Winchester, which was settled (*C. D. 184*; Haddan and Stubbs, iii. 545). In 812, according to the chronicle (*M. H. B. p. 340*), which should probably be read 814, he went to Rome with archbishop Wulfred. In that year he attests a charter of Kenulf (*C. D. no. 207*), probably after his return. In 816 he was at the council of Chelsea (Haddan and Stubbs, iii. 579), and his name is attached to one of Kenulf's charters of the same year (*C. D. no. 210*). His successor, bishop Heahstan, appears as *electus* in 824, so it is possible that Wigbert survived until that year, but nothing more is known of him. [S.]

WIGBERT (5), presbyter, witnessing a charter of Deneberht, bishop of Worcester, c. 802, and another of Kenulf, king of Mercia in 814 (*Kemble, C. D. 181, 206*). [C. H.]

WIGBODUS (WIGBOLD or WIGBALDE), a writer of the time of Charlemagne, who composed a commentary, in the shape of a dialogue, on the first eight books of the Old Testament (Genesis to Ruth) out of patristic sources. He made considerable use of Junilius, a sixth-century writer who helped to circulate the opinions of Theodore of Mopsuestia in the West [JUNILIUS]. Junilius used the same dialogue form. Wigbod's work will be found in Migne *P. L. t. xvi. col. 1102* (cf. Martene's *Collect. Ampliss. t. ix. p. 293*; Ceill. xii. 149). It is useful as affording a convenient summary of

patristic theories concerning the early chapters of Genesis. [G. T. S.]

WIGFERTH, presbyter, of the diocese of Lichfield, at the council of Clovesho, Oct. 12, 803 (*Kemble, C. D. 1024*). [C. H.]

WIGHARD (1), a benefactor, who, according to a doubtful charter (*Kemble, C. D. 13*), dated October 672, bestowed forty "manentes" at Slaepi on the monastery of the abbess Bernguidi, who was abbess of Bath (*Monast. Anglic. ii. 256*). [C. H.]

WIGHARD (2), a priest of Canterbury, and one of the clergy of archbishop Deusdedit, who, on the death of that prelate, was selected by the kings, Egbert and Oswy, "with the election and consent of the church of the nation of the English," to be archbishop of Canterbury. He was sent to Rome for consecration, with strong recommendations and magnificent presents to pope Vitalian. He had time to inform Vitalian of his errand, but soon after, and before he could be consecrated, he and nearly all the companions of his mission died of pestilence (*Bede, H. E. iii. 29*; *iv. 1*; *Vitae Abb. § 3*). It is to be observed that Wighard is described by Bede in language that indicates that he was not a monk: he is characterised as a presbyter, a good man and fit for the episcopate, and as most learned in ecclesiastical discipline. His journey to Rome and his death belong to the latter half of 664. The see of Canterbury remained vacant until the consecration of Theodore in 668. [S.]

WIGHARD (3), a presbyter of the diocese of London, at the council of Clovesho, Oct. 12, 803 (*Kemble, C. D. 1024*). [C. H.]

WIGHEARD, a presbyter at the council of Clovesho, Oct. 6, 803 (*Kemble, C. D. 183*; Haddan and Stubbs, iii. 542); a presbyter of the diocese of Rochester at the same on Oct. 12, 803 (*C. D. 1024*; H. and S. 547); an abbat attesting a charter of Kenulf, king of Mercia, in 816 (*C. D. 209*). [C. H.]

WIGHEH (WIGHEAH, corruptly WIGHED), the eighth bishop of London, the successor of Egwulf, and predecessor of Eadbricht (*M. H. B. 617*). His name is attached to a charter of the year 772, in which Offa of Mercia grants land in Sussex to bishop Osa of Selsey (*MS. Lambeth 1212, f. 387*; Haddan and Stubbs, iii. 402), a date which harmonises sufficiently well with his place in the list. Nothing whatever is known of him. [S.]

WIGMUND, abbat, at the council of Clovesho, in 794 (*Kemble, C. D. 164, 167*; Haddan and Stubbs, iii. 484, 485); at another in 798 (*C. D. 175*; H. & S. 515); a presbyter abbat of the diocese of Leicester at the council of Clovesho, Oct. 12, 803 (*C. D. 185, 1024*; H. & S. 544, 546), and attesting a charter of Kenulf, king of Mercia in 814 (*C. D. 207*). [C. H.]

WIGNOTH, a bishop, attesting the charter of Kenulf, king of Mercia, 811, for the foundation of the monastery of Winchelcomb. The see of Exeter is bracketed to him, but Haddan and Stubbs make him identical with Wigthen, of Winchester (*Kemble, C. D. 197*; H. & S. iii. 574, and note). [C. H.]

WIGTHEGN, presbyter of the diocese of Winchester at the council of Clovesho, Oct. 12, 803 (Kemble, *C. D.* 1024; Haddan and Stubbs, iii. 546). [C. H.]

WIGTHEN (WIGTHEIN, WIGTHEGN), the fourteenth bishop of Winchester (*M. H. B.* 619), coming between Alhmund, who is last heard of in 805, and Herefrith; and attesting charters from 811 to 828. His profession of obedience made to archbishop Wulfred on the occasion of his consecration is extant (Haddan and Stubbs, *Councils*, iii. 569). He calls himself there "ad episcopalem sedem Wentanae civitatis electus." He was present at the council of Chelsea in 816 (*ib.* p. 579), and at a synod at Clovesho in 824 (*ib.* 593). In 825, or thereabouts, another bishop is found in Wessex, for whom it is somewhat difficult to account, Herefrith, who, likewise as elect of Winchester, makes profession to Wulfred, and who attests five charters of king Egbert between 825 and 833, which are also attested by Wigthen (Kemble, *C. D.* 1033-1039). All these charters are contained in the Codex Wintoniensis, which is open to some suspicion, but the coincidence of the names is justified by the chronicle, which, in giving an account of the battle of Carrum (sub. ann. 833) adds a note of the death of both Wigthen and Herefrith (*M. H. B.* 844). It may be conjectured either that Herefrith was ordained as coadjutor to Wigthen, of which there is no indication in the profession; or that there were two contemporaneous bishops in one city, which was to the last degree uncanonical; or that Wessex being in the process of subdivision into dioceses without fixed sees, as was clearly the case a few years later, two bishops might take their title from Winchester; or finally that the attestations of the charters are forged, and that Herefrith was consecrated and died after Wigthen's death, in the same year. [S.]

WIHTBALD, presbyter at the council of Clovesho in 716 (Haddan and Stubbs, iii. 300). [C. H.]

WIHTBERD, bishop, attesting a doubtful charter of Eadbert, king of Wessex, in 801 (Kemble, *C. D.* 178). [WIGBERT (4).] [C. H.]

WIHTBURGA, a daughter of Anna, king of the East Angles, sister of St. Etheldreda, and under her a nun at Ely. She was the reputed foundress of the monastery of Dereham. According to some of the MSS. of the Anglo-Saxon Chronicle, the body of Wihtburga was found at Dereham in 798, fifty-five years after her death (*M. H. B.* 340; Flor. Wig., *ib.* 546). According to the tradition at Ely, Wihtburga was nursed at Holkham, where, in after years, a church was built in her honour and called Withburgstowe. On her father's death she became a nun at Dereham, about 20 miles from her home; having nothing to feed the workmen who were building her monastery, she had a vision of the Blessed Virgin, who directed her where to find two does, with whose milk she supported them. The profane reeve of the township hunted the does, but his horse ran away with him and his neck was broken. Wihtburga died on the 17th of March. If fifty-five years had elapsed when her remains

were discovered in 798, she must have been at least ninety at the time of her death, as Anna died in 654. In 974 abbat Brihtnoth, on the 8th of July, removed her body to Ely, where he buried her with her sisters Etheldreda and Sexburga; and with them she was translated into the new church in 1106. At Dereham a spring of the purest water flowed from the ground where she was first buried; the well is still flowing. See Hardy, *Catalogue of Materials*, i. 264, 469, 470; *Mon. Angl.* ii. 176, 177; *AA. SS. Bolland. March*, vol. ii. p. 605. [S.]

WIHTHUN, abbat, subscribing a charter of Offa, king of Mercia, in 767 (Kemble, *C. D.* 116). [C. H.]

WIHTHUN (WIHTUN). (Kemble, *C. D.* 162, 183, 185; Haddan and Stubbs, iii. 480, 542, 544.) [WIOHUN.] [C. H.]

WIHTRED, king of Kent. He was a son of Egbert, who reigned from 664 to 673, and brother of Eadric, who, after reigning conjointly or in rivalry with Hlothere until 685, died in 686 or 687. [EGBERT, EADRIC.] Wihtred was probably very young when Eadric died, and for some years, as Bede reports, kings of doubtful authority and foreign birth exercised a divided authority in Kent. One of these was Webheard or Swebheard, who may with great probability be identified with Swefred, son of the East Saxon king Sebbi [SUEFRED], and with whom, in the year 692 (*Chr. S. M. H. B.* 323), Wihtred was contesting the kingdom; another may have been the somewhat shadowy Oswin, whose name appears in doubtful charters of St. Augustine's (Kemble, *C. D.* 10, 30) about the year 689. Although Theodore was alive until the year 690, nothing more is known of the internal condition of Kent; but we learn from the Chronicle that in 694 Wihtred succeeded in getting possession of the kingdom. His reign of thirty-four years must be calculated from an intermediate date, as his death is placed by Bede in 725 (*H. E.* v. 24). Elmham argues with some force that the true date is 691 (p. 287). The year 694 probably marks the time at which he got rid of his competitor, who may have retired into Essex on the death of king Sebbi. Kent was doubtless in dispute between Mercian and West Saxon influences; Swebheard, belonging to a family reigning, by sufferance of Mercia, in Essex, may have represented the Mercian, whilst Wihtred, after the peace with Ine in 694, purchased by the wergild paid for the death of Mul who perished in 687, being burned by the Kentish men [CAEDWALLA, INE], was probably supported by the West Saxon king with whom he had much in common. In any case, however, his accession to power coincided in time very nearly with the succession of archbishop Brihtwald, who was consecrated in 693, and came to Canterbury in September of that year.

There are several documentary monuments of Wihtred's reign, nearly all open to disputed questions. The first is a dated grant, made July 17, 694, by the king and his wife Kynigitha, conveying land in Thanet to the abbess Aebba (*C. D.* 37; Elmham, p. 288), which may be regarded as of questionable authenticity, espe-

cially if Kynigitha be regarded as a misnomer, Wihtred's known wives being Ethelburga and Werburga. Two years after this, in the fifth year of his reign, therefore in 696, the ninth indiction, Wihtred held a great witenagemot at Berghamstede or Bersted, near Maidstone, at which the archbishop and bishop Gebmund of Rochester were present. In this assembly, and by decree of the great men, twenty-eight articles were added to the customary code of Kentish law. These are preserved in the *Textus Roffensis*, and printed among the Ancient Laws, and also among the acts of English councils in the several editions (Haddan and Stubbs, iii. 233 sq.). Most of them are concerned with church privileges and the enforcement of Christian morality; in particular, enactments are directed against illicit intercourse, the immorality of foreigners, neglect by priests of duty and good conduct, working on Sunday, offerings to devils, eating meat on fast days, theft, and receiving of stolen goods; other articles concern the protection of church rights, the emancipation of slaves, the credibility of clergy and laity in courts of justice, and the treatment of strangers. The general bearing of the enactments is good, and there is no excessive severity in any of them. Nearly at the same time we find a grant made by Wihtred to the abbess Mildrytha (*K., C. D.* 39), which, owing to the occurrence of Gebmund's name among the witnesses, has been unreasonably suspected of forgery.

The document, however, by which Wihtred is best known, is the famous *Privilegium Wihtredi*, over which much obscurity hangs, and the importance of which has been somewhat exaggerated. It occurs in several forms; the one most likely to be genuine is found in the Canterbury Cartulary (*MS. Lambeth, 1212*), and is a copy made as early as 1220 from an original *landbook* or title deed, in the treasury of the convent; an abridgment of this, with some variations that may be accidental, is found in the Canterbury MS. of the Anglo-Saxon Chronicle (*M. H. E.* 324), which must be at least a century and a half older than the Cartulary. Another form containing some impossible matter is found in later MSS. and Cartularies (Haddan and Stubbs, *Councils*, iii. 238 sq.). According to the best text, Wihtred, at some date between 696 and 716, held a witenagemot of Kent at Baccanceld or Bapchild, near Sittingbourne, attended by archbishop Brihtwald, bishop Tobias of Rochester and others, clergy and laity, in which was discussed the condition of the church and of the monasteries of Kent. After a preamble, explaining the duty of respecting sacred property, Wihtred proceeds to enjoin on his successors and all laymen that they shall not take to themselves the *dominium* of any church founded by him or his ancestors; when a church falls vacant the bishop of the diocese is to choose and ordain, after an examination, a fit person for the place, and in the archbishop's diocese no abbat or abbess is to be appointed without his leave; it is the king's place to appoint secular magistrates; it is the archbishop's to nominate, qualify, and govern ecclesiastical officers, abbots, abbesses, priests, and deacons. This rule is established for the several ancient monasteries—Upminster (possibly St. Peter's in Thanet, or St. Augustine's), Reculver, Southminster (Minster in Thanet),

Dover, Folkestone, Lyminge, Sheppey and Hoo; all monasteries known to have been in existence at the date. An additional clause confers on the cathedrals of Canterbury and Rochester, with the above-mentioned monasteries, immunity from royal exactions and usurpations; and another imprecates a curse of excommunication on transgressors of the privilege. The act is attested by Wihtred, his wife Werburga, and son Alric, archbishop Brihtwald, bishop Tobias, five abbesses, and nine priests. The abstract given in the Chronicle agrees for the most part with this, but extends over bishops, as well as abbats, the authority recognised in the archbishop, and omits the final clauses and attestation. The corrupt form referred to above agrees with the Chronicle in including bishops under the archbishop's authority, omits the enumeration of the Kentish churches, and extends the view of the document to the whole of England, using the form *Anglia* in a way that is unknown for some long time to come.

It is impossible to say whether the first of these forms is itself genuine; but the document appears to have, in one form or other, served as a model for similar privilegia ascribed to Ine and Ethelbald (Haddan and Stubbs, iii. 247). It was confirmed in a council held at Clovesho in 716 (*ib.* p. 300); and of this also a spurious form exists, purporting to be issued at Cillinc in the twenty-eighth year of Wihtred (*ib.* p. 246, Elmham, pp. 295-297). If the confirmation at Clovesho be genuine, it must be regarded as the act of an ecclesiastical council of the province of Canterbury; and the fact that it is dated by the regnal year of Ethelbald, who was even then the strongest king in the land, may show that it was held under his auspices.

After this nothing is certainly known of Wihtred's history. He is the traditional founder of the church of St. Martin at Dover, which must have been built before the privilegium was issued. He appears in other charters besides those noted above; there is a grant by him and Ethelburga to St. Augustine's in 696 (*K., C. D.* 41), another to abbess Aebba at Haeg (? Hoo) in 697 (*ib.* 42), another to Lyminge (*ib.* 44; Elmham, p. 295). A charter, granting land to Lyminge, dated in the month of July, thirteenth indiction, may belong to the year 700 or 715 (*K., C. D.* 47), and appears to be the original of which the charter of 697 is a garbled copy or duplicate; the land granted in one copy is Wiegelmstune, in the other Pleghelmstune, and the names of the witnesses are identical. In 724 a grant of Ethelbert, the son of Wihtred, with his father's assent, is preserved by Elmham (*K., C. D.* 72).

In 725 Wihtred died. He was buried at St. Augustine's. His obit was kept there on the 23rd of April, and he was the last Kentish king buried there. Three names of his wives occur in the documents already referred to, Kynigitha, Werburga and Ethelburga. The evidence for the first is questionable; the name of Werburga rests on the authority of the *privilegium*; and unless it be a misreading of the name, Ethelburga, belongs to a second or even third wife. Ethelburga is mentioned as queen in the charters of 696 and 697. Wihtred had, according to the pedigree, two sons, Ethelbert and Eadbert, the latter of whom is confounded with Eadbert

Praen [EADBERT]. We know of a third, Alric, from the *privilegium*, and that Alric was the son of Werburga; probably Ethelbert and Eadbert were sons of a former wife, Kynigitha or Ethelburga. [KENT, KINGS OF.] See Elmham, ed. Hardwick, 282-298; Thorn, ap. Twysden, cc. 1770-1771; 2208, 2209; Will. Malmesb. *Gr. R.* i. § 15. [S.]

WILESINDUS (VILESMUNDUS), bishop of Agde, stands between Georgius and eighth Primus. In A.D. 673, along with Ranosindus his brother, he was taken captive by Wamba at the seizure of Agde in the rebellion of the dux Paulus (Julianus Tol. *Hist. Rebell. Pauli* ap. Migne, *Pat. Lat.* xvi. 805; *Gall. Christ.* vi. 669). [J. G.]

WILFRID (1), a name dear to the northern church. He was a native of Northumbria, and was born in 634. His parents were persons of wealth and station, and Wilfrid might have lived in riches and honour at home; but his father made a second marriage, and the boy experienced a stepmother's harshness. It was to escape from home that Wilfrid, perhaps, thought of devoting himself to a monastic life. When he was thirteen his new mother sent him to the Northumbrian court, equipping him and his comrades with arms and horses and rich attire. The boy was comely in person, and gracious in address, and soon won the favour of queen Eanfleda, who, in course of time, sent him to Lindisfarne under the charge of Cudda, an aged retainer of the king. At Lindisfarne Wilfrid's education made a rapid progress. He made himself acquainted with the Scottish discipline, and committed to memory the Psalter after Jerome's recension. After three years the desire to visit Rome came strongly upon the youthful student; and Eanfleda again befriended him, by sending him Romewards from Northumbria into Kent to her brother, king Ercombert. During his stay in Kent, he learned by heart the Psalter after the fifth edition of the Roman use. After a while, a proper companion was found to accompany him abroad in Benedict Biscop, himself one of the fathers of the Northumbrian church.

They started in 652 or 653, and halted at Lyons, the most venerable ecclesiastical establishment in France. In Annemundus, the bishop, Wilfrid found a kind friend, but one who certainly did not encourage the youth's religious aspirations, as he offered him his niece in marriage, and the government of a part of France, if he would stay with him at Lyons. The offer was in vain; and Wilfrid went on to Rome, where he became the pupil of Boniface, who taught him the rules and observances of the Roman ritual, and the proper way to observe Easter, and made him thoroughly acquainted with the language and interpretation of the Gospels. He was also introduced to the pope, and received his blessing. As he returned Wilfrid fulfilled a promise which he had made to Annemundus, and halted for three years at Lyons. He there received the tonsure after the Roman fashion, and devoted himself to the completion of his clerical education. Annemundus seems to have intended to make his favourite his heir; but this kindly purpose was frustrated by his own death in a persecution, of which Bald-

hild, widow of Clovis II., has the discredit, although some of her officials may more properly be charged with it. Wilfrid saw Annemundus die, and was preparing to follow his fate; but the executioners, when they heard that he was a Saxon from Britain, allowed him to depart. A long future was in store for him.

Wilfrid's home-coming to Northumbria was in 658, and he found that great changes had taken place during his absence. Oswy had made his son Alchfrid his deputy, or vice-regent, in Deira, and Alchfrid had been induced by Kenwalch, king of Wessex, to adopt the new views of discipline and ritual. The arrival, therefore, of Wilfrid, who had mastered the new system, at the northern court to which he had been previously attached, was an opportunity not to be lost. At Alchfrid's most urgent entreaty, Wilfrid became his friend and adviser, and, to bind him still closer to his side, Alchfrid gave him lands at Stanford for the establishment of a monastery. It is not clear where this place was; but John Wessington, the learned prior of Durham in the 15th century, claimed Wilfrid as the founder of the cell of Stamford in Lincolnshire. A more valuable gift from the prince to Wilfrid was the monastery at Ripon, which had been recently established. The monks, who held the Scottish views, retired northwards when Wilfrid became their abbat. He had, therefore, full and free room to put his views into practice. The Benedictine rule was then introduced at Ripon, and was soon in full working, Wilfrid directing everything for about five years, at the end of which he was admitted to the priesthood. This was done in the monastery of Ripon, at the request of Alchfrid, by Agilbert, a French bishop who had been officiating in Wessex, and was now on a visit to Northumbria.

The two rival parties were now face to face in Northumbria, and a collision, with some settlement of the matters in dispute, could not be long delayed. Wilfrid was bent on the introduction of Roman ritual and order, in opposition to the native use, and Alchfrid and the queen-mother were on his side, together with Agilbert and James the deacon, the still-surviving representative of the mission of Paulinus. On the other side, the leading part was taken by bishop Colman, with the tacit approval of king Oswy, and he had also the countenance of Cedd and Hilda. A conference, to discuss the points in dispute, was held at Whitby in 664. It is unnecessary to reproduce the well-known arguments which were adduced. Suffice it to say, that the majority of the assembly, to whose opinion Oswy himself seems to have inclined, thought that the Roman method of calculating Easter, which was made the *crux* of the debate, was the best. Bitterly disappointed at the result, Colman not only practically declined to accept the decision, which in the first instance he had promised to abide by, but also took the false tactical step of yielding the field to his adversaries, and withdrew with his monks from Northumbria.

Wilfrid was the spokesman at the conference for the reformers, and his victory was great. It may be concluded, however, that it was unexpected, as the party made no immediate attempt to supply Colman's place with a candidate of their own. Tuda succeeded him for a

while, but died soon after, and then the Roman party laid their plans and plucked up their courage. Who more worthy of the episcopate than Wilfrid, who had fought their battle? And so Wilfrid was chosen. But, true to his principles, he objected to receive consecration from the native bishops, whom he regarded as schismatics. The king therefore gave him leave to be consecrated abroad, and, with Alchfrid's help, he went into France to Agilbert, who had made him priest, and was now bishop of Paris. The consecration took place at Compiègne with much ceremony and pomp. Twelve bishops were present, and carried Wilfrid to the altar sitting in a golden chair.

Wilfrid, for one reason or another, spent a considerable time in France, and was slow in returning home. In 665, or perhaps in 666, he started for England. A storm caught the travellers in the Channel, and drove their vessel upon the coast of Sussex. The barbarous inhabitants of the country were wreckers, and claimed the ship and its contents as their lawful prize. The pagan priest was killed by a stone slung by one of the voyagers. This was the beginning of a sharp struggle, which ended in the returning tide floating the stranded ship, which then made its way into Sandwich.

Wilfrid soon found on his return to Northumbria that he had come back too late. His long absence had been remarked upon, not without some justice, and had revived the hopes and energies of the Scottish party. Alchfrid had been deprived of Deira for disloyalty to his father, and the great Celtic cross, which makes Bewcastle famous, was towering over his grave. Wilfrid's long absence not unreasonably was thought to indicate indifference or an intention to stay away. His great friendship with Alchfrid had probably done him no good. When he did return he found that Chad had been made bishop of Northumbria. This must have been a bitter disappointment to Wilfrid, but the *res ardua* did not disturb the calmness of his bearing. He turned aside to the abbey of Ripon, which belonged to him. From thence, as Northumbria was closed to him, he went into Mercia and Kent to do episcopal work. He hated idleness.

In 669 Theodore made his way into the north, and found Chad working in Northumbria. He detected his imperfect ordination, after the British fashion. The result of an interview was that Chad gave way, and Wilfrid stepped into his old position.

The kingdom of Oswy, over which Wilfrid now became the spiritual master, had grown considerably in size, and included a large part of the modern Scotland. The new bishop threw himself into his work with vast energy. During his stay in Kent he had renewed his studies in the Benedictine rule at Canterbury, and he now introduced it into the north wherever he had the chance. His work was chiefly missionary, preaching, baptizing, and increasing the numbers of his churches and clergy. Like all the early bishops, he never rested long in any one place. Gifts for religious purposes were heaped upon him, and the great showed their confidence by entrusting to him the education of their children.

The charms of ecclesiastical art exercised a

strong influence on Wilfrid's own mind, and he availed himself of them with marked success to create and spread religious fervour and devotion. Taste was dead in Northumbria: to re-create and teach it by beautiful sights and sounds Wilfrid carried about with him a little troop of architects, masons, glaziers and painters, whilst Eddi and Eona, from Kent, instructed the rustics in Gregorian tones, the great delight of James the deacon among the hills and valleys of Richmondshire. Wilfrid's first efforts in church-building were directed towards restoration. He found the minster of York in great decay. The building which Edwin and Oswald had reared was probably of a somewhat humble character, and this had been neglected through the vicissitudes of the times, and the residence of the kings in other royal towns, especially in the north. Wilfrid found the minster with damaged roofs and open windows, fouled by birds, and filthy with neglect. He made a new roof of lead for it, and glazed the windows, making the walls whiter than snow, and re-decorating and furnishing the altar. About this time king Oswy died, and Egfrid, his son, inherited his father's power, as well as his regard for Wilfrid. From Etheldreda, Egfrid's queen, Wilfrid received as a gift the little shire of Hexham on the Tyne, where, according to one of the old chroniclers of the place, there were the remains of a church built by ancient kings. Probably there had been a Roman settlement there which originated this statement. At Hexham Wilfrid constructed a church, and some of the underground portions of it still remain, which for its crypts and noble architecture above ground had no match on this side of the Alps. But it was for Ripon, his own domain, that Wilfrid's special labours were exerted. A new minster seems to have taken the place of the old. Eddi describes it as built of polished stone, towering into the sky, with porches above ground, and crypts for private devotion below. The vault, still called St. Wilfrid's needle, is the sole existing remnant of this once magnificent fane. Wilfrid gave also to this, his beloved church, a cross of gold, with a copy of the Gospels written in golden letters upon purple vellum, and enclosed in a jewelled case. A grand dedication-ceremonial was the fitting conclusion of all this magnificent outlay. Egfrid and his brother Alwin were present, with all the chief men of Northumbria, and a vast concourse of ecclesiastics and others of every degree. Before this illustrious assemblage, Wilfrid, himself the chief person in the scene, solemnly dedicated the altar with its coverings and vessels. Then, after the celebration of the Holy Eucharist, Wilfrid, turning round, and facing the crowd of worshippers, declared aloud what gifts had been made by kings and others to himself for God; enumerating also the sacred sites which had fallen into profane hands when the British priesthood had been driven out. Give them back to us, was the lesson which he intended to teach. When the grand ceremony was complete, for three long days and nights there was feasting and high revelry for all that came.

This was the highest point of Wilfrid's greatness. Northumbria was seemingly at his feet. Whatever almost he wished for he had. Money

was at his command everywhere, and he scattered it abroad on the building and endowment of monasteries and churches. The number of his retainers and their splendid equipment rivalled royalty itself. Wilfrid's magnificence was really adopted not for personal gratification, but to impress the popular mind and to magnify his own office. But he was treading on dangerous ways, and there were many even then to criticise unfairly and make mischief.

With Oswy Wilfrid was latterly a great favourite; indeed it was that monarch's intention, had not death prevented it, to make a pilgrimage to Rome, taking Wilfrid as his companion and guide. With Egfrid, Oswy's son and successor, Wilfrid was for a long time equally popular. But in course of time the criticisms which were passed upon Wilfrid's almost regal state and bearing could not fail to affect the sovereign of Northumbria. Still there was something nearer home which affected him still more. Egfrid had married the princess Etheldreda, who had made a vow of perpetual virginity which ought properly to have debarred her from entering the estate of matrimony at all. To persuade her to give up her stern resolve the husband sought the assistance of Wilfrid, with many promises if he should succeed. It was useless. The influence of Wilfrid seems to have been thrown into the scale of the queen, and not of her husband; and at last, in 672, with her husband's unwilling consent, she took the veil in the nunnery of Coldingham from the hands of Wilfrid. The ill-paired couple were separated, and Egfrid soon filled Etheldreda's place with another consort, who had a special dislike to Wilfrid, which he cordially reciprocated.

At this crisis, when there was so much irritation and jealousy in Northumbria, Theodore of Canterbury was made the means of turning the sore into an angry, festering wound. The subdivision of the English dioceses was at this time Theodore's great aim and desire, and his scheme had everything to recommend it. But how was it to be carried out in the northern province as well as in the southern? The original plan of Gregory was that there should be two archbishops in England, seniority going by priority of election, and each being independent of the other. Theodore, however, might consider that, as Wilfrid had not received the pall, he had no claim to the privilege prescribed by Gregory—in fact, he might be regarded, for the time, as a suffragan of Canterbury. But there was still in the way the territorial jurisdiction of Egfrid, who was not a person to be trifled with. Theodore had been in the north before, and it was through his means really that Wilfrid had been restored to the see of which Chad had temporarily deprived him; but Theodore was acting then at the request of Oswy, and now, once more, the Northumbrian king was his friend. Nay, Egfrid was more than willing to receive him; and Theodore cleverly availed himself of the turmoil in the north to step in, at the king's invitation, and carry out his plan of subdivision. Not one word about all this seems to have been said to Wilfrid. Theodore, instead of one bishop in Northumbria, created Lindisfarne, Hexham, and Whitherne into sees, in addition to York. There is nothing to show that Wilfrid was

opposed to the principle of subdivision, but he would wish, and very naturally, to carry it out himself. As it was, when he heard the news, he went to Egfrid and his guest and asked them why this subdivision of his diocese had been made without his consent. "We have no fault to find with thee," was the reply; "but we shall not change what we have done." What course was Wilfrid now to take? There was no tribunal in England to which he could have recourse for justice. He took, therefore, the bold step of appealing to Rome. In justification of this resolve, we must not forget what Rome had been doing during the last one hundred and fifty years and more for the evangelization of England. Was she to have no interest for the future in that country to which she had sent some of her best men, and to which she was desirous of giving a revised and orderly Christianity?

Wilfrid, with a goodly train of companions, proceeded at once to carry his resolve into execution. He crossed the sea for Neustria; but the hatred of his foes in England anticipated him. They prevailed upon Ebroin, the chief minister of Theodoric, king of Neustria, to arrest and plunder him. The intended victim was unharmed, but through a most remarkable coincidence Winfrid, late bishop of Lichfield, chanced to be travelling at that time in Neustria. The similarity of name misled Ebroin, and on Winfrid was wreaked the injury which was designed for Wilfrid. The bishop of York had been caught by a storm which drove him to the coast of Friesland. The hand of Providence was manifestly in the tempest. Wilfrid found in Friesland a race of heathens, to whose conversion he at once devoted himself, exerting in their behalf that extraordinary missionary spirit which was, if possible, his noblest characteristic. Adelgisus, the Frisian king, first fell under the spell of the Christian conqueror, and then his subjects, nobles and commons, were drawn in. Ebroin tried in vain to tempt Adelgisus to surrender his guest alive or dead. His proffered bribe was rejected, and the letter torn in pieces and flung contemptuously into the fire.

But Wilfrid could not tarry in Frisia. Passing on to Austrasia in 679, he found Dagobert the sovereign of the country whom he had already assisted in Northumbria. Dagobert would have made Wilfrid bishop of Strasburg, but he held back from that honour; and then, seeing that his guest was bent upon Rome, Dagobert sent Wilfrid on, richly gifted, under the guidance of bishop Deodatus, to Berchtar, king of the Lombards, at Pavia. He, too, had been tempted with bribes by Ebroin, and tempted in vain. Through Berchtar's kindness, Wilfrid and his suite were soon afterwards sent on to Rome. Agatho was then pope. Through a messenger of Theodore, named Coenwald, he had already been made acquainted with the controversy which brought Wilfrid to his court. The exile was treated with the utmost kindness. His petition was considered with little or no delay by a council summoned for that purpose, and its decision was in the petitioner's favour. Wilfrid was to be reinstated in his old position, and the intruding bishops were to be removed. When that was done, Wilfrid, with the assistance of a council, was to choose several suffragans to

help him in the administration of his diocese, and these Theodore was to consecrate. This was a practical victory for Wilfrid; but he did not start homewards at once. He spent some months at Rome, drinking in its many sights and sounds, visiting well-known shrines, and collecting relics which were always precious to him. And on Easter Tuesday, 680, he had the great honour of taking a conspicuous part in a preliminary council summoned to consider the question of the Monothelites; and there, as the representative of the English Church, he bore testimony to the orthodoxy of the Christian congregations in his native and distant land.

Wilfrid returned to Northumbria in triumph; but he soon found that his success at Rome ensured his defeat at home. He produced the papal bulls and mandate, and was at once charged with having procured them by unfair means. The appeal which he had made was regarded as a scandal and an act of rebellion. The very presence of the papal mandate in Northumbria was an encroachment upon national privileges and rights. The document in question was taken away from its bringer. The reliquary which its owner prized so much became the plaything of Ermenburga, the queen. Wilfrid himself was cast into prison at Bambrough. Egfrid then tried to make terms with his victim, offering to restore a portion of his lost position, if he would only recognise his authority and repudiate the documents which he had brought from Rome. Wilfrid would do neither the one thing nor the other, and, as a punishment, was transferred from Bambrough to Dunbar, where there was a more severe and exacting gaoler. Whilst he was there in custody the queen fell ill, and Ebba of Coldingham, the king's aunt, wrought so strongly upon her nephew's fears, by ascribing his wife's dangerous condition to the anger of heaven, that Wilfrid was released. The reliquary was restored, and the prisoner, longing for friendly sympathy and a freer air, left Northumbria at once for the south. Wilfrid got away; but he was unforgiven, and pursued with hatred and contumely. He tried to halt in Mercia, where Berthwald was prince, who gave him some land for the establishment of a monastery. But Egfrid, with his dominant power as over-lord, insisted upon Berthwald sending Wilfrid away, and so the exile passed on. He was equally unsuccessful in Wessex, the queen of that district being the sister of his old foe, Ermenburga. Heartsore and footsore, where was he to find rest? A heathen province happily gave him the repose which one Christian court after another had refused.

In 681 we find Wilfrid in heathen Sussex. Ethelwalch, indeed, the king, and his wife, had been baptized, and six Irish monks had made a settlement at Bosham; but their influence had not spread, and on every side there was the darkness of paganism. The very neighbourhood of heathenism aroused at once the charitable and missionary instincts of the exile to their old enthusiasm. He had come at a time when the physical condition of the natives was at its lowest point. A famine had desolated the country, and the miserable sufferers, unconscious of even the simplest arts of civilization, and of the most ordinary resources for the preservation

of life, despairing of the future, were gathering themselves together in parties of forty or fifty, and, grasping each other's hands, were throwing themselves from the cliffs to end their privations and existence in the sea. From the same ocean which had taken away the lives of their comrades, Wilfrid taught the survivors the way to preserve theirs. He bade them cast their nets into the sea—an unknown profession as yet on that coast—and the return was so bountiful that the hearts of the rescued were turned to their deliverer. Wilfrid had but four companions with him, showing how completely he had been severed from his friends, and on these five devolved the duty of instructing in the first principles of religion and then baptizing the poor creatures whom they had been sent to rescue. The day on which the baptism took place was signalized by the disappearance of the drought. As if to mark the day, the windows of heaven were at last opened, and greenery and gladness came back to the parched and long barren ground.

Ethelwalch might well be grateful to the deliverer who had come to his people. He gave Wilfrid a piece of land at Selsea, on which he erected a monastery, the site of which has long ago been swallowed up by the aggressive sea. He enfranchised also a large number of serfs whom the king had presented to him, giving them at the same time a better freedom in giving them Christianity. But this was not the only blessing which Wilfrid brought to that district. In 686 he acquired a strong influence over Cadwalla, who had become the master of Sussex. Cadwalla permitted his friend to act as a bishop in Wessex, and gave him a fourth part of the Isle of Wight, which he converted to Christianity. And Cadwalla himself, after a short interval of preparation, bowed his head under the same blessed yoke. It is wonderful to see how one dominant mind, swayed by the holiest impulses, can master in time all inferior natures in the cause of God. During the five years that Wilfrid spent in Sussex, he seemed to be so thoroughly occupied with his new and glorious work that the memory of his past reverses seemed to have no place in his mind. He obtained, indeed, from a new pope, Benedict II., in 684, a document which bore witness to his position and rights in the North. There is nothing else on the page of history to show that he ever then looked back with impatient regret on his lost see in Northumbria.

Wilfrid, however, was not to die in exile. What he had been doing so zealously in Sussex and Wessex must have been gratefully observed by Theodore, who sought at last a reconciliation and a meeting. Theodore was very old, and Wilfrid was ageing fast. They saw each other in London, and became friends. Eddi says that Theodore pressed upon Wilfrid the acceptance of the see of Canterbury, which he was himself so soon to vacate. But Wilfrid's longings were for Northumbria, and he begged Theodore to help him to return to it. He did not ask in vain. Theodore first tried to make Ethelred of Mercia and Wilfrid friends, and that reconciliation was easily effected. In Northumbria the way had become more easy by the death of Egfrid at Nechtansmere, and Theodore pleaded successfully with Aldfrid, who ruled in his

brother's place, in behalf of Wilfrid. In 686 Wilfrid once more entered Northumbria. But there must have been no little difficulty in arranging for the position that he was to occupy. The see of Hexham was vacant, and of that Wilfrid took possession at once, and upon the death of Cuthbert, not long after, he obtained Lindisfarne as well. But he gave up these two before long for York, accompanied by Ripon; a part only of what he previously enjoyed, but no inconsiderable part. Peace now reigned in the northern province for five years, and then the troubles were renewed. Wilfrid's temperament seemed to chafe at a long calm, and he who would do anything for those who gave way to him could not tolerate an equal or a competitor. A strife arose out of a claim which Wilfrid made for certain lands, &c., of which the minster of York had been deprived. He was anxious also to have Ripon altogether to himself, and to be set free from the responsibility of observing the regulations of Theodore. Failing to obtain from Aldfrid what he wished to have, he once more deserted Northumbria, and found a temporary home at the court of Mercia.

To settle these disputes, Aldfrid, in conjunction with Berthwald, the southern primate, and the larger portion of the English bishops, held a solemn council at a place called the Swine's Path, near Austerfield, on the borders of Yorkshire and Notts. Wilfrid was present by invitation, and the synod pressed upon him the acceptance of the regulations of Theodore. Wilfrid, perhaps indiscreetly, asked whether they ought to be of greater force than the orders of Agatho, Benedict, and Sergius. They then tried to induce him to place himself unreservedly at the decision of Berthwald. Wilfrid declined at once to take such a step in the dark. A threat was then uttered that, if he were not more compliant, they would deprive him of everything except his monastery of Ripon, and even there they would restrict him, like a proscribed person, to its precincts. This was too much for Wilfrid to bear, and in an indignant expostulation he entered into a detailed account of his services and wrongs. For the second time he appealed to Rome for justice. Aldfrid wished to throw him into prison as a punishment; but the bishops interfered, inasmuch as he had come to meet them with a kind of safe-conduct. He was then permitted to depart, and once more he turned his steps towards the Mercian court and the friendly Ethelred. Whilst he was there he consecrated two bishops, Offor, and Suidbert of Friesland.

Wilfrid now, for the third and last time, set out for Rome, paying a visit to archbishop Willibrord, in Friesland, by the way. He arrived in Rome in 704. The pope at that time was John VI., who gave an attentive ear to the pleas of the wanderer, whose case on this occasion seems to have been investigated with the serious care that befits a judicial inquiry. The result of it was that the decrees of the preceding popes in Wilfrid's behalf were upheld, and fresh letters were written to Ethelred, Aldfrid, and Berthwald, urging that justice should be done. Wilfrid, with the indifference of a man to whom the world had been somewhat harsh, was ready to spend the remainder of his days at Rome; but the pope urged him to go back. He

set out therefore for home, carrying with him, in addition to the documents, various relics and precious objects to gladden his eyes in England, and to remind him of his last visit to the noble city from which they came.

On the journey Wilfrid was seized with a dangerous illness in France. He was three-score years and ten in age, a worried and a broken man. On reaching Meaux he fell into a kind of trance, which lasted four days and nights. When it passed away, the sufferer told his faithful companion, Acca, that the archangel Michael had been with him, and had told him that after four more years his earthly pilgrimage should come to an end.

The party reached England after an absence of some months. Berthwald was the first person approached, and he showed his obedience to the papal mandate by his readiness to make peace and be reconciled with Wilfrid. The exile then passed on into Mercia in quest of Ethelred. He found that his old friend was king no longer. The two met in the most affectionate manner at Bardney, where Ethelred had become the abbot. Wilfrid now sent two messengers into Northumbria to acquaint Aldfrid with his return and to ask permission to approach him. But Aldfrid was inexorable. Some time after this, in December 705, Aldfrid died, expressing, as was said, his penitence for the harshness of his conduct. Eadulf now became king of Northumbria, and showed greater severity than Aldfrid. Wilfrid, seeking to return and hoping for a lenient answer, had stolen back to Ripon, but left it in haste on being told that if he stayed there for six days he and his companions should forfeit their lives. Within a few weeks another change came over this change-loving kingdom. Eadulf was in exile, and Osred, a young son of Aldfrid, reigned in his stead.

A synod or council was summoned to meet near the river Nidd, not very far from Ripon, to consider Wilfrid's case. Berthwald of Canterbury was there, with the youthful Osred. Wilfrid also was present, with the three prelates, Bosa, John, and Eadfrith, whom he would regard as intruders, and the abbess Elfreda. The chief speaker on this occasion was Berthwald, and to his earnest desire for peace the result arrived at was probably due. He explained to the unlettered audience the meaning of the documents from Rome which Wilfrid had brought. Wilfrid was either to be restored at once to his old position, or the disputants were to present themselves at Rome and abide by the decision of the papal court. The three bishops who would be affected by Wilfrid's restoration raised their voices in protest, and there seemed to be a probability of the verdict being given in their favour. This feeling was counteracted by the statements made by Elfreda and Bertfrid, that Aldfrid's opinions on the subject had changed as he drew near his end. This had great weight. A compromise was at last made, by which Ripon and Hexham were given back to Wilfrid, but not York. In bygone years Wilfrid would have disdained such a settlement as this; but he longed for peace now, and to be at home once more.

Hexham and Ripon were to the aged prelate very dear and familiar places. He went back

to them too late for work. The fire in him was now burning low, and the day was rapidly coming when it would be altogether extinguished. He was at Hexham when he had a return of the attack of illness which brought him to death's door at Meaux, but he was permitted to recover from it. He now made himself ready for the great change. Travelling southwards, he came to Ripon; and there, in 709, he proceeded to make a testamentary disposition of his worldly substance. In the presence of chosen witnesses the glittering hoard was opened out and divided into four portions. One of these was for the churches of St. Mary and St. Paul at Rome, which he had hoped to give with his own hands. Another was for the poor. The third was given to the abbots of Hexham and Ripon for the use of their monasteries. The last was for his faithful servants and companions, who had lost much and risked all for his sake, as a last token of his gratitude and affection. After a few injunctions to the brethren at Ripon, over whom he designated Tathbert his successor, he gave them his blessing, and they parted, to meet no more in this world. Weak although he was, Wilfrid was anxious to see Mercia once more, having been invited thither by Coelred, the new king, and to Mercia he went. He made a careful examination of the religious houses in that district at Coelred's request, endeavouring to set everything in order whilst he was able to work. We should like to know more of what he did and said in those days. Tathbert seems to have been his chief companion, and it was probably at that time that Wilfrid, as they were riding, sketched out to him the picture of his earlier life, and its wonderful vicissitudes. He seems to have been on his visitatorial tour when in Oct. 709 he reached Oundle in Northamptonshire. Another of his old attacks seems then to have come upon him, and he succumbed to it. His remains were carried northwards and were interred at Ripon, his own beloved monastery, which had never cast him out.

In Wilfrid there were combined wonderful earnestness and energy, strong self-reliance, persuasiveness, ready wit and eloquence, great skill in originating and organising, with the power to create and retain the affections of a party. These were great gifts. Why was it, then, that his career was so frequently overclouded, and the result of his life's work apparently so small? This seems to have been mainly due to Wilfrid's impatience of the feelings and opinions of others. He, of all men, was most ignorant of the maxim that a man must often stoop to succeed and wait to win. When a person believes so thoroughly in himself as to put aside as of little account the views and sensibilities of others, he cannot be surprised if he fails. Half a foreigner in education and feeling, more almost than a foreigner as far as deference to the court of Rome went, he did not reckon with the sensitiveness of what may be called, if you like, national prejudices at home, and he made little or no allowance for the training and views of the native princes and prelates. To judge from the highly-coloured biographies of Wilfrid compiled by his friends and admirers, no one could have been so ungenerously and unjustly used. The case of

the native princes and bishops who came into collision with him has not been stated. We can only guess at it from the opposition which his conduct aroused, and from the condemnatory silence in which Bede passes over some of the most striking incidents in his life. Wilfrid was a person who would have his own way or nothing; and the northern bishops, in particular, must have found him a most uncomfortable neighbour. Viewed as a reformer, when corruption and neglect are rife, a vigorous and stern man may possibly be best qualified, at all events, to initiate amendment. Undoubtedly Wilfrid did succeed by his resistless energy in giving the Roman system a foothold in the North which it had never acquired before. To Wilfrid the cause of Rome was the cause of God. But to gain a proper insight into the depth and fervour of Wilfrid's religious zeal, look at him when he was at work in a field where earthly competition was absent. The true nobility of his character shone out when he devoted his master-mind to the poorest and the most neglected of the human family. To those who were more on an equality with him in the social scale, to those who were half-educated and half-civilized, he might seem on many occasions to be a tyrant. To the lost heathen tribes in Friesland and Sussex he was akin to a god. Toil, time, anything, everything he could offer, was for them. He would have stayed with them, apparently, for many a long year, without a thought of the defeats which he had to turn into victories elsewhere. The conquest of sin and Satan was far dearer to him than the beating down and baffling of rude, half-civilized princes. Perhaps it was the utter submission, as well as the helplessness of the needy which made Wilfrid their untiring defender. It would have been better for him if he could have cast off the proud determination of the old Romans, and had been less determined, at whatever cost, to batter down the proud.

An epitaph in twenty hexameter lines was written for Wilfrid, and was set up over his tomb or shrine at Ripon. It may be found in Bede. Wilfrid became the patron saint of Ripon, and his feast day is still observed, although in a somewhat grotesque shape, in that little market town. His signet or seal was supposed to possess a peculiar power in curing cattle of the murrain. When the men of Ripon sent out a contingent to the wars, Wilfrid's banner floated over their heads. The minster of Ripon became one of the four mother churches of the diocese of York, and honour after honour was heaped upon it. King Athelstan gave it the privilege of sanctuary. There is nothing to connect the present fabric with Anglo-Saxon times except a crypt, called St. Wilfrid's needle. Archbishop Thomas gave a thousand pounds of silver to rebuild the church, and Roger, one of his immediate successors, did much also for it, and his work may still be seen. In mediæval times Ripon was generally poor, and was frequently neglected. In earlier days the feeling of respect towards Wilfrid and his work was more keenly felt and manifested. Miracles were ascribed to him, his name was inserted in the Calendar, and many churches, especially in the North, were dedicated in his name. In the treasury of York there was one of Wilfrid's arms enclosed in

silver, and two Evangelisteria, or texts, which had been his, richly ornamented with silver and gold. In the side of one of them a crucifix was inserted.

There was some confusion in early times about Wilfrid's remains, Canterbury and Ripon both claiming to have them. The body was undoubtedly interred at Ripon in 709. In the preface to Frithegode's *Metrical Life of Wilfrid* it is stated that Odo, archbishop of Canterbury, translated Wilfrid's remains from Ripon to his cathedral church. This is re-affirmed by Eadmer, who says, however, that Odo, not wishing to deprive the place, which Wilfrid loved so much, of the whole of his remains, left some portions behind. Eadmer also says that Oswald, Odo's nephew, paid another visit to Ripon in quest of relics, and found the bones of Wilfrid II, the kinsman of the saint, which he carried off with him to Worcester. In opposition to these assertions we have the evidence derived from the very valuable and early Life of Oswald, written by some nameless author. That writer says that Oswald went to Ripon, "a reverentissimo viro Wilfridi celebriter constructam," and there discovered "praesulis beata membra." These he placed in a new shrine, and nothing is said about any removal to Worcester. These words clearly imply the writer's belief that the bones of St. Wilfrid were found. Indeed, Wilfrid II. was never canonized, and with good reason. It is not at all likely that Odo and Oswald would both visit Ripon on the same errand. Oswald seems to have gone to Ripon to pay honour to Wilfrid's remains, not to carry them off. It is quite possible that some portion of Wilfrid's bones may have strayed to Canterbury, just as one of his arms is said to have been preserved in the treasury at York. In 1226 archbishop Walter Gray made a formal translation of the saint's remains at Ripon. After this, no one seems to have denied to Ripon the possession of its great founder.

I. Wilfrid's Life, as might be expected, has been written more than once. His first biographer was Aedde, or Eddius (EDDIUS), a choir-master from Kent, who joined himself to Wilfrid, and taught music in Northumbria. He wrote at Ripon, after Wilfrid's death, by the desire of Tathbert and Acca, two well-known friends of the saint; and from his own personal knowledge of Wilfrid, and his access to the official papers which he would find at Ripon, he had some qualifications for the task which he undertook. But Aedde wrote as a partisan, and his work is not only disfigured by occasional mistakes, but is diffuse and disappointing; at the same time we must remember that it is a most venerable monument of antiquity. Aedde wrote before Bede; and the only earlier historical work in the North that we are acquainted with is the *Anonymous Life of Cuthbert*, with which Aedde was familiar. The Life has been printed in Gale's *Scriptores*, i. pp. 38-90; Mabillon, *Acta Ord. S. Ben.*, ed. Venice, part i. 631-79; in the *Vitae quorundam Sanctorum*, ed. for the Caxton Society by Dr. Giles; and in *Memorials of the Church of York and its Archbishops*, ed. for the M. R. i. pp. 1-103.

II. The next biographer of Wilfrid is Frithegode, or Frithegodus, who was connected with Canterbury, and is said to have been tutor to

archbishop Oswald. He wrote in hexameter verse, in a most turgid and pompous style, filled with sesquipedalia verba, many of which cannot be easily explained. Archbishop Odo wrote a preface to the poem, the object of which was to do honour to the saint, whose remains he is said to have brought from Ripon to Canterbury. The poem is printed, either entirely or in part, in Wharton's *Anglia Sacra*, ii. 50, &c.; Mabillon, *Acta Ord. S. Ben.* iii. part i. 150-175, iv. i. 679-80; Migne, *Pat. Lat.*, cxxxiii. 979 et seqq.; *Memorials of the Church of York*, &c. i. 146-159.

III. The third Life is that by Eadmer of Canterbury, which was intended to do honour to Wilfrid as one of the saints of Canterbury. Eadmer makes use of Bede and Frithegode, and writes, as usual, in an easy and pleasant style. This Life is printed by Mabillon, *Acta*, &c. ed. Venice, iii. 175-204; *Pat. Lat.*, clix. 710; *Memorials of the Church of York*, i. 161-237.

Two other biographical sketches of Wilfrid, of minor importance and derived from Eadmer, are printed in the *Memorials of the Church of York*, vol. i. Another Life, by Peter de Blois, used to be in the vestry of Ripon, but it has long ago disappeared.

A full description of all these writers, and of the various MSS., &c., of their works, may be found in the preface to the *Memorials of the Church of York*, vol. i.

A long account of Wilfrid is given in *Fasti Ebor.* vol. i., and, written with a fuller pen and with a broader range, in Dr. Bright's *Chapters of Early English History*. The subject is so thrashed out and winnowed in these two works that it is unnecessary to crowd this article with the references to authorities which will be found there. [J. R.]

WILFRID (2) (JUNIOR) was a cousin probably, or perhaps a nephew, of Wilfrid senior, bishop of York. He was a favourite pupil of John of Beverley, and became vice-dominus or abbat of the monastery or minster of York. In 718, when John was too old to work, he resigned his bishopric of York in Wilfrid's favour. There is little known about him. Alcuin, in his poem, mentions his munificent gifts to the minster, and his covering the altar and the crosses with plates of silver, gilt. He was also generous to other churches. The words of Alcuin seem to imply that Wilfrid was very popular and much beloved, but that he was a lover of hospitality and a man of the world. Alcuin's words are a quotation from Bede's letter to archbishop Egbert, and they show what Bede thought. In 732 Wilfrid resigned his see to Egbert, and spent, like his predecessor, the remainder of his life in religious retirement. The name of the monastery selected by him has not been preserved, but it was probably Ripon. Wilfrid died in 744 or 745, unless (as is probable) that date belongs to WILFRID (3). It was asserted afterwards that archbishop Odo, when he visited Ripon in quest of relics, carried off the bones, not of Wilfrid I., but of Wilfrid II. Eadmer, on the other hand, maintains that the bones of Wilfrid I. were taken away by Odo, and those of Wilfrid II. by Oswald, who enshrined them at Worcester. For a Life of Wilfrid, see *Fasti Ebor.* i. 92-4. [J. R.]

WILFRID (3), the fourth bishop of Worcester (*M. H. B.*, p. 622), succeeded St. Egwin in 717 or 718 [EGWIN]. He is mentioned by Bede (*H. E.* v. 23) as bishop of the Hwicci, at the time the historian finished his work, and the year 745 is given in the continuation of Bede from Northumbrian sources as the date of his death (*M. H. B.* 288). Florence of Worcester, however, whose computations of the dates of the Worcester bishops are possibly more exact than those of his early annals in general, mentions 743 as the date of the appointment of Milred as his successor, and this seems to be confirmed by the evidence of charters. He is described as a man of eminently religious character, and said to have been elected before Egwin's death to succeed him. His episcopate falls entirely within the reign of Ethelbald of Mercia, whose grants he frequently attests. The series begins in 718, when he is found witnessing a grant of land at Daylesford by Ethelbald to his servant Begia for the erection of a monastery (Kemble, *C. D.* 69). In 736 he attests a grant in Humsere-on-the-Stour to Cynibert (*ib.* no. 80); about the same time, in a synod held by archbishop Nothelm, he attests a decision touching an estate claimed by the abbess Hrotwari (*ib.* 82). Several of the Worcester charters, to which his name is attached, are uncertainly dated or not at all (*K.*, *C. D.* 79, 83, 88, 89, 90).

One of his own grants is preserved (*ib.* 91) in which he bestows on a most reverent geith named Leppa, five cassates on the river belonging to the metropolis of the Hwicci, i.e. Wegrincaestir or Worcester, on account of their ancient friendship. The grant is for the life of Leppa and his daughter Beage, with reversion to the episcopal see. In one of the undated charters Ethelbald, at Wilfrid's request, grants three cassates at Woodchester to St. Peter's church at Worcester, that church being still the cathedral, although the rival church of St. Mary, which ultimately supplanted it, was rising by its side. In the so-called privilege of Ethelbald (*K.*, *C. D.* 87), purporting to be issued in a council at Clovesho in 742 (see Haddan and Stubbs, *Councils*, iii. 340-342), the name of Wilfrid occurs as a witness, and if such a council were really held, doubtless Wilfrid attended it; but the attestations are fabricated, whatever the charter itself may be. Wilfrid seems to have been a good husband to his church, but nothing more can be said to be known of him. He is said to have consecrated Eadburga and Eva successively abbesses of Gloucester. (*Mon. Angl.* i. 531; Thomas, Worcester, pp. 11-14; *Ang. Sacra.* i. 470.) [S.]

WILGEFORTIS (EUTROPIA, LIBERATA, LIBERATRIX, ONCOMMERA, ONTOCOMMENA), virgin martyr, has a wide cultus on the Continent, as in Belgium, Spain, Portugal, and Italy, and is known under many names. There is a tale of her being given a beard to prevent her marriage, but her history is unknown, and we can scarcely hazard a guess as to the truth. Her feast is July 20 (Usuardus, *Mart. Auct.* 12 and 20 July; Boll. *A.S.S.* Jul. v. 50 sq. giving an elaborate commentary). See also Guérin, *Les Pet. Boll.* ii. 95. [J. G.]

WILICARIUS (WILHARIUS, WILLIHARIUS, WULCHARIUS) bishop of Vienne, succeeded Austre-

bertus c. A.D. 742, but had soon to leave his see and find shelter in the monastery of Agaunum or St. Maurice in Valais, where he remained a number of years, perhaps till A.D. 752, but it is most difficult to fix his dates. When as bishop of Sitten or Sedun he attended the provincial council of Attigny A.D. 765, he signed as "Episcopus de monasterio S. Mauricii" (Labbe, *Conc.* vi. 1702). He acted as envoy between pope Paul I. and Pippin king of the Franks, A.D. 767 (Paulus I. *Epp.* i. 6, ii. 6: and Carol. Magn. *Opp.* I. iii. 43 in Migne, *Pat. Lat.* lxxxix. 1146, 1183, and xxviii. 225-6), but appears to be quite different from Wulcharius the bishop whom Pippin was instructed by the pope to caution with regard to a consecration (Carol. Magn. *Opp.* I. iii. 19: Migne, *xcviii.* 168-9). Wilicarius had become archbishop of Sens in A.D. 769 and was at the Lateran council held by Stephen III.: also at the meeting at Carbona A.D. 771, and at the first council of Paderborn A.D. 777 (*Gall. Christ.* xiii. 13). When the church of St. Peter at Rome was being built A.D. 780, and looked upon as a work specially belonging to the Franks, pope Adrian said that he depended upon "sanctissimus frater noster Wulcharius archiepiscopus" (Carol. Magn. *Opp.* I. iii. 67 in Migne, *xcviii.* 324-8) taking charge of the operations: and again for the consecration of the Spanish bishop Egila [EGILA (2)] the same pope in A.D. 782 appointed, as consecrator, "frater noster Wulcharius archiepiscopus provinciae Galliarum." But it is doubted, though chiefly on the score of age, whether the Wulcharius mentioned in the years 780 and 782 could be the Wilicarius driven from the see of Vienne about forty years before. As in A.D. 782 he need not have been much more than seventy years of age, probability seems to favour there being but one person. (On this question see Migne, *Pat. Lat.* *xcviii.* 326 n. 337 n. taking for the most part the negative side; *Gall. Christ.* xiii. 13. 629, is undecided.) [J. G.]

WILLEGOD, reputed to have been the first abbat of St. Alban's (*Vitae xiiii Abbatum S. Albani*, a continuation of the *Vitae Durum Offanorum*, p. 35, at the end of Matthew Paris's *Historia*, ed. Wats). According to the legendary account here given, the abbey was founded and annexed to the church upon the elevation and translation of the saint's relics, which occurrence is placed in 793 by one reading of the *A. S. C.* (*M. H. B.* 338, n. 24). The authority above cited makes him to have died in 796, two months after Oifa (*Monast. Anglic.* ii. 179; Haddan and Stubbs, iii. 470 n.) [C. H.]

WILLEHAD (WILLEBAD), first bishop of Bremen, was born c. A.D. 730^a in the province of Northumbria, of Anglo-Saxon parents. Educated in the school of earnest Christian enterprise that was evangelising northern Europe, and sustained by such memories as those of St. Boniface and St. Willibrord, he obtained the priesthood and then devoted himself to the conversion of the Frisians and Saxons (Anshar. *Vit. S. Willeh.* c. 1, ed. Migne). Applying for and obtaining the leave of king Alachrat [ALCHRED], he crossed to Frisia c. A.D. 770, and landed at "Doencyrca, quod est in pago Hos-

^a St. Willehad's dates are generally accepted.

tracha" (*Vit. S. Willeh. c. 2*): it is otherwise called Dockum, Doeken, or Dorkum, and was sacred as the place of St. Boniface's recent martyrdom [BONIFACIUS MOGUNTINUS]. There he remained some time (*multo tempore habitavit*) and was heartily received, doing the work required in a small Christian community, surrounded by the heathen whom he had left Northumbria to teach. Eastward at a place called Humarcha, apparently near Groningen, and again southward near Drente, he narrowly escaped with his life, and had to find refuge with Charles the Great (*Vit. S. Willeh. cc. 2-5*). Charles welcomed him to his court, and satisfied his zealous spirit by sending him to the Saxons living on the eastern borders of Frisia: he fixed his mission in A.D. 780 or 781, at a place called Wigmodia, supposed to lie between Verden and Bremen, and there he built churches and appointed clergy. But on the rebellion of Widikindus against Charles and his persecution of the Christians A.D. 782, St. Willehad took ship and sailing round the Frisian coast, passed through France and Lombardy to Rome, while a large number of his companions left at Wigmodia suffered martyrdom (*Vit. S. Willeh. cc. 6, 7*). Encouraged by pope Adrian I., he returned to France and lived for two years in the monastery founded by St. Willibrord at Epternac (Asterbach): he occupied himself there in writing and teaching, along with a few of his friends who had escaped from the massacres in Saxony. He then revisited the court of Charles, and at his desire returned to Wigmodia, where his preaching was more effectual than before: he restored the churches, appointed clergy, and crowned all by baptising Widikindus in the year of his return A.D. 785 (*Vit. S. Willeh. c. 8*; Hermannus Contr. *Chron. A.D. 785*). On Charles' return from Rome and holding a synod of bishops at Worms A.D. 787, he made St. Willehad be there on July 13 consecrated bishop, probably by the comprovincial bishops (Herzog, *Real-Enc. xviii. 153*), and afterwards liberally established him at Bremen with jurisdiction "super Wigmodiam et Laras, et Ruistri, et Asterga, necnon Nordend ac Wanga" (*Vit. S. Willeh. c. 8*). He was zealous, as before, in organising his see, and in A.D. 789 on Nov. 1, dedicated the cathedral church at Bremen "sub invocatione S. Petri apostoli" (*Ib. c. 9*). But with this he closed his labours. Proceeding upon a visitation of his diocese, he became ill of fever at Pleccateshem (now Blexen, near Bremen) and died on Nov. 8, A.D. 789, after an episcopal rule of two years three months and twenty-six days: his body was laid in his cathedral at Bremen (*Ib. cc. 9-11*). His feast is Nov. 8. There is only one original authority for his life, *Vita S. Willehadi Ep. Brem. primi*, auct. S. Anshario Ep. Brem.: this belongs to the middle of the ninth century, and was successively published by Surius, *Vit. SS. xi. 207*: next by Caesar *Trias Apost. Sept.*, Col. 1642; Mabillon, *A. SS. O.S.B. iv. 364 sq.*; Pertz, *M. Germ. Hist. ii. 378 sq.*; *Pat. Lat. cxviii. 1013 sq.* See also Adamus Bremensis, *Gest. Pont. Hann. Eccl. c. 8 sq.*; *Pat. Lat. cxlvi. 466-9*. The second part of the life by Anshar is made up of accounts of miracles before and after Willehad's death. (On his general literature see Baronius, *Ann. A.D. 788-9*; Hardy, *Desc. Cat. i. pt. i. 492-3*; Wright, *Brit.*

Lit. 345 sq. Angl. per.; Ceillier, *Aut. Sacr. 196, 526*; Herzog, *Real-Enc. xviii. 151 sq.*) [J. G.]

WILLIBALD, ST., July 7, traveller in the East and first bishop of Eichstätt in Bavaria, known from a Life, or *Odoeporicon* (i.e. Itinerary), compiled by an anonymous female relative and contemporary who describes herself as a sanctimonial of the monastery of Heidenheim. It was edited with annotations by Mabillon (*Acta SS. O.S.B. saec. iii. pt. 2*), and subsequently by the Bollandists (7 Jul. ii. 501, ed. 1867) with a copious commentary by Sollerius. In a somewhat indirect manner the nun makes Willibald to be "Saxonicæ gentis," which must mean as Sollerius observes (p. 485) of the Anglo-Saxon race; for in the first place the same authoress, in her life of his brother Wunebald, makes the latter saint a kinsman of Boniface; and in the next, there are unmistakable English local names with which Willibald is connected; but it must be remarked that the geographical names of the *Odoeporicon* are frequently much disguised and corrupted. From the numerical and chronological elements of the narrative, it results that Willibald was born about A.D. 700. At the age of five he was placed in the monastery of "Waltheim," which Mabillon says must mean "Buswaltham in agro Wintonensi," i.e. Bishop's Waltham in Hampshire, and there he was nurtured under the abbat Eglbalt or Egilwald. When grown up, i.e. cir. 720, he was seized with a desire of travelling, and in the summer he set out accompanied by his brother Wunebald and their father, whose name the nun does not give, but who in later writers is Richard, and even king Richard. The travellers started from places bearing English names easy to be identified. They embarked for instance at Hamelea Mutha (the Hamble mouth, and the Hamble flows down from the neighbourhood of Bishop's Waltham) near that mercimonium which was called Hambich (evidently Hamwich or Southampton). They entered the Sigona (Sequana, Seine) and arrived at Rotum (Rouen). They reached Lucca, where the father died. The brothers then proceeded to Rome and the *limina Apostolorum*. Wunebald went no further, but Willibald with two other companions extended his travels to the East proceeding through Italy and by way of Sicily, Ephesus, and Cyprus. They landed in Syria at Tharratas (Tartûs, north of Tripoli), and (the party being now increased) visited Emesa, Damascus, Nazareth, Cana, Mt. Tabor, Tiberias, Bethesda, Chorazin, Caesarea, Gilgal, Jericho, the monastery of St. Eustochium, which lay between Jericho and Jerusalem, the laura of St. Sabas (the locality of which is described), Jerusalem, Bethlehem, Gaza, Diospolis, Ptolemais, Sebaste, and a city named Thalamartha on the coast, where Mount Lebanon juts into the sea, and there they re-embark for the west. In all their journey the ecclesiastical antiquities and legends of the various places are recorded, as also the traditionary Biblical spots and the churches standing on them. Much is said of the holy places of Jerusalem. For Syrian and Palestinian geography in the eighth century the *Odoeporicon* is important, and as much of it as bears upon that subject is included in an English translation, with notes, in Thomas

Wright's *Early Travels in Palestine*, 1848. Arrived in Italy again, after seven years absence from Rome and ten from Britain, Willibald spent another ten years in the Benedictine monasteries of Monte Cassino, and then by desire of pope Gregory III. proceeded into Germany to co-operate with Boniface in his missionary labours. By Boniface he was admitted to the presbyterate, and twelve months afterwards, in his 41st year, was ordained bishop of Eichstätt. The latter event is computed by Sollerius to have occurred in 741 and Willibald's death in 786.

It has been disputed whether Willibald of the *Odoeporicon* is the same person as Willibald who wrote the *Life of Boniface*. The identity was always assumed until Henschen in the Bollandist account of Boniface (5 Jun. i. 405, ed. 1867) maintained the contrary from internal evidence. He rested his case chiefly on the fact that the author of the *Life of Boniface* calls himself in his prologue "presbyter." At the end of the life however is a paragraph headed "Conclusio Auctoris," containing the words "Ego Willibaldus Episcopus." This "Conclusio" is rejected by Henschen, but it is accepted by Mabillon in his edition of the *Life of Boniface* (*Acta SS. O.S.B. saec. iii. par. 2, p. 1*), and by Migne, who reprints Mabillon (*Pat. Lat. lxxxix. 599*). Mabillon defends the old opinion, meeting the objection of Willibald's styling himself presbyter by the circumstance, that the bishop of Eichstätt is similarly designated by Notker in his *Martyrology*, at the *Nones of June* (*Pat. Lat. cxxxi. 1099*). Wright (*Bioq. Brit. Lit. i. 345*) considers that Henschen has sufficiently established his view. The question is further discussed in Fabric. *Bibl. Lat. vi. 325*; Ceill. xii. 46, 129; *Hist. Lit. de la Franc. iv. 168*. For an account of other Lives of Willibald, which are all founded on the *Odoeporicon*, see Hardy, *Des. Cat. i. 478, 490*. For numerous other authorities on the subject of Willibald, see Chevalier's *Sources*, p. 2344. [C. H.]

WILLIBRORD (WILLIBRODE, WILBRORD, WILBROD, WILEBRODE, WILLEBRODE), archbishop of Utrecht, is one of the Anglo-Saxons who issued from the Northumbrian church, and he is usually designated the Apostle of the Frisians. He was born c. A.D. 658, before his father Wilgils or Wilgisus retired from the world and had his cell at the mouth of the Humber. He was educated at Ripon under St. Wilfrid, and at the age of twenty went over to Ireland for better religious instruction. The moving spirit there was St. Egbert [EGBERT (5)], who urged on the powerful effort that was being made to evangelise the north of Europe. Influenced accordingly, by the ardent missionary feeling around him, St. Willibrord at the age of thirty-two (Alcuin, *Vit. S. Will. c. 5*) set out with eleven companions and landed in Frisia, at the mouth of the Rhine, A.D. 690. Finding no encouragement among the Frisians themselves, he turned southward and presented himself before Pippin d'Heristal who had recently defeated Ratbod the duke or king of the Frisians, and was virtually ruler of the Franks, and soon also of the Frisians. With Pippin's support he took up his residence at Utrecht. But he first, according to the

custom of the time, paid a visit to Rome for pope Sergius's approval to establishing the mission (Bede, *H. E. v. 10, 11*). On his return into Frisia with many relics for the dedication of churches where heathen temples had stood (*Ib. v. 11*), he set laboriously to work to propagate the Christian faith, and in A.D. 696 on the advice of Pippin, he went back to Rome for consecration at the hand of Sergius. This ceremony took place, Bede says (*Ib. v. 11*) in the church and on the feast (Nov. 22) of St. Cecilia the virgin, but according to Alcuin (*Vit. S. Will. c. 7*) in the church of St. Peter the Apostle. From Sergius he received the name of Clemens, which seems, however, to have never attached itself to him in history, and the pallium with the fullest authority, expressly stated (*Ib. c. 7*), to organize and administer the new see of Utrecht (which Bede called Wiltaburg). From Pippin he received at first, the citadel of the town and fullest support (Bede, *H. E. v. 11*): this grant of Utrecht seems to have been confirmed and probably extended by Charles Martel after Pippin's death A.D. 715, and Ratbod's A.D. 719.* Willibrord in Utrecht built the church of the Holy Saviour and repaired that of St. Martin: in his own see and province he taught, built churches, appointed presbyters in them, and bishops also for their special duties ("cooperatores . . . a quibus sacri baptismatis munera acciperet, et christianae religionis (regulas) ediceret," Alcuin, *Vit. S. Will. c. 11*: see also Bonifacius, *Ep. 90*). But extending his labours into the neighbouring country, St. Willibrord went northward among the Danes, and southward among the Franks, Alcuin telling of many miracles that attended his work: his labours were mostly devoted to overturning idolatry, and educating the young. His chief monastic foundation was that of Epternac, which he and the abbess Irmina established in the diocese of Treves [IRMINA]: it was richly endowed by Pippin and his queen Plectrudis, by Charles Martel, and by others, even before Willibrord's death. (See the *Diplomata, ad S. Willibrordum vel ab eo collata* in Migne, *Pat. Lat. lxxxix. 535 sq.*) The bishop himself was honoured to the time of his decease by the Mayors of the Palace, and when Pippin le Bref was presented for baptism Charles Martel his father invited St. Willibrord to be celebrant: he is said to have also predicted the future greatness of the infant he was baptizing (Alcuin, *Vit. S. Will. c. 22*). The friendship of the Mayor and prelate was probably cemented by finding that each could assist the other in the ends they were pursuing: St. Boniface of Mayence also, we find in alliance with his two neighbours and staying with St. Willibrord for three years [BONIFACIUS MOGUNTINENSIS] (Willibaldus, *Vit. S. Bonifacii*, c. 16: Migne, *Pat. Lat. lxxxix. 615*). His activity was unceasing even to his old age, when he required to hand over his charge to a coadjutor (Bonifacius, *Ep. 90*). He retired to Epternac, died, and was

* This gives an easy and sufficient explanation of what seem to be opposing statements by Bede (v. c. 11) and Alcuin (*Vit. S. Will. c. 12*), as to Willibrord's patron and the donor of Utrecht. It may be also that Charles Martel gave greater peace and security in the country and thus allowed the better establishment of the see.

buried there. The description given of him by Alcuin is probably sufficiently accurate, "omni dignitate praeclarus, statura decens, vultu honorabilis, facie venustus, corde laetus, consilio sapiens, ore jucundus, moribus compositus, et in omni opere Dei strenuus" (*Vit. S. Will.* c. 23). The result of his work according to his contemporary St. Boniface (*Ep.* 90) was the conversion of most of the Frisians. Generally in the *Martyrologies* his feast is Nov. 7, as Migne's edition of Alcuin says his death took place on that day, but Mabillon's edition places his death on Nov. 6. The year of his decease is uncertain. His dates seem best to start from Bede's account that when he was writing his *Ecclesiastical History*, St. Willibrord was alive, a venerable old man, and having been 36 years a bishop (Bede, *H. E. v. c. 11*). Bede finished the work in A.D. 731, and thus St. Willibrord was not consecrated after A.D. 695, but perhaps earlier. St. Boniface, in laying a case of disputed jurisdiction over Utrecht before pope Stephen II, in A.D. 753 says definitely that St. Willibrord preached 50 years to the Frisian nation (*S. Bonif. Ep.* 90), and if the years be added to the date of his consecration he died A.D. 745 (Dr. Smith), but the words seem to suggest the landing in Frisia five or six years before as the *terminus a quo*, and thus the date of his death would be c. A.D. 740 (Mabillon). At his death "bis octena plus complevit lustra sacerdos" (Alcuin, *Vit. Metr. S. Will.* c. 24), and this gives his birth, as above, A.D. 658 or 657, and allows his age to be 32 or 33 in A.D. 690 when he landed in Frisia. He has probably left no literary remains, though Bale, Trithemius, and Tanner ascribe to his pen, *De sua peregrinatione* l. i.; *Ecclesiasticos Canones*, l. i.; *Homelias quoque et Epistolas plures* (Balaeus, *Scrip. Ill. cent. ii. no. 5*, p. 99, ed. 1559). As to his life the primary authorities are St. Boniface of Marence's letter to pope Stephen (Migne, *Pat. Lat.* lxxxix. 787), and the account by Bede (*H. E. v. 10, 11*): next the *Diplomata S. Willibrordi* (Migne, lxxxix. 535 sq. with bibliographical notes). Alcuin wrote two Lives. (1) In prose, *Vita S. Willibrordi Ep. Traj.* auct. Albino Flacco seu Albino (first in Surius, *Vit. SS.* Nov. 7; Canisius, *Lect. Ant.* vi. 351 sq. ed. 1601-8, and *Ib.* ii. 460 sq. ed. Basnage 1725; Mabillon, *A. SS. O. S. B. sec. iii. pt. i.* 561 sq.; Migne, *Pat. Lat.* ci. 693). To this Life there is now usually attached Alcuin's *Homilia de Natali S. Willibrordi archiepiscopi*, first given in Canisius's edition 1601-8. (2) In verse, *Vita S. Willibrordi*, published with the prose Life, of which it is an abridgement, by Surius, Canisius, Mabillon, and Migne. There are other Lives, but they are only forms and abridgements of those named. [J. G.]

WINA, bishop. [WINI.]

WINBERT (WYNBERCHT), abbat of the monastery in which Winfrid, or St. Boniface, resided after leaving that of Adestancestre. It was in the diocese of Daniel, bishop of Winchester. Boniface, writing to Daniel between 732 and 745, speaks of him with great veneration as his old master, and desires that the book of the Prophets which he left at his death may be sent to him. This volume Boniface describes as containing six prophets written in distinct and

separate letters ("claris et absolutis litteris," and again "clare discretis et absolutis litteris scriptis") as opposed to a small and cursive hand ("minutas litteras et connexas"), which taxed his defective eye-sight (Bonif. *Ep.* 55 in Jaffé, *Monum. Mogunt.* p. 160; Haddan and Stubbs, iii. 345). Abbat Winbert formed one of the Wessex synod between 710 and 716, which sent Winfrid to consult archbishop Brihtwald, the others being the abbats Wintra of Tisbury, and Beorwald of Glastonbury (Willibald, *Vit. Bonif.* num. iv., *Mon. Mog.* 439; H. and S. iii. 296). His monastery is called Nhutscelle (Willib. num. ii. *Mon. Mog.* 435), and Nuiscelle (Othlo, *Vit. Bonif.* lib. i. c. 3 in *Pat. Lat.* lxxxix. 638), and is frequently identified with Nursling or Nutshalling, the name of a modern parish five miles from Southampton on the Romsey road. It may be noted that the manor and appurtenances of Nutshalling were held by the monastery of Winchester in the time of Henry VIII. (*Monast. Anglic.* i. 217 and index).

[C. H.]

WINEBAUDUS, ST., second abbat of St. Lupus (Saint-Loup), in the diocese of Troyes, was, according to his biography, born at Nogent-sur-Seine. Having entered the ranks of the clergy, he became famous for sanctity and an ascetic life, and attracted the notice of Gallomagnus, bishop of Troyes. As abbat of Saint-Loup, where he followed Audecius, he enjoyed the confidence of king Clotaire, and by his intercession is said to have obtained the restoration from exile of Lupus, archbishop of Sens, and the release of captives. He died about 620, and was succeeded by Theudecarius. His name appears in the later martyrologies on April 6, the supposed day of his death (*Boll. Acta SS.* Apr. i. 572 sqq.; *Gall. Christ.* xii. 585). [S. A. B.]

WINEFRED (WENEFREDA, WENNVREWY, WINFREDA), Welsh saint in the 7th century, called also in Welsh GWENFREWI. Though her life is said to have been written by the contemporary monk Elerius [ELERIUS], yet we have no assured account earlier than that given about A.D. 1140 by Robert, prior of Shrewsbury, probably now in the Bodleian Library, Oxford. There are three Lives which have been published, more or less complete, from the MSS.: (1) *Vita S. Wenefredae V. et M.*, abridged from Trin. Coll. Cant. MS. by Capgrave (*Nov. Leg. Angl.* 297 sq.). (2) *Vita S. Wenefredae*, Auct. Rob. Salop, abridged and altered by Surius (*Vit. SS.* iv. 20, Nov. 3), from Brussels or Bodleian MS. (3) *Vita S. Winfredae*, published complete from the Cottonian MS. with Miracula, and English translation by Rees (*Camb. Br. SS.* 198, 515). English translations are also given by Caxton, 1484-5; by J. F. "permissu superiorum," 1635, being the Life supposed to be by Robert of Shrewsbury; and the same, with litanies and historical notes, by Bp. Fleetwood of St. Asaph's, 1713. A poetical *Holy Life and Death of S. Winefred*, York, 1743, was published by Thomas Gent, and about the end of the 15th or beginning of the 16th century Tudur Aled the poet is said to have composed an account of her life and miracles (Williams, *Em. Welsh.* 13); Cressy (*Ch. Hist. Brit.* xvi. 8, an. 1668) translates from Capgrave. Part of the legend is incorporated in the Welsh *Buchedd Beuno Sant*, and trans-

lated (Rees, *Camb. Br. SS.* 16-17, 303. For MS. and other authorities, see Hardy, *Desc. Cat.* i. pt. i. 179-84 and pt. ii. 910 App.; Haddan and Stubbs, *Counc.* i. 161; Nicholson, *English Hist. Libr.* 97, ed. 1736).

St. Winifred, the Welsh Gwenfrewi, was, according to the legendary lives, which cannot be traced farther back than the 12th century, the only daughter of Teuyth, Thewith or Temic ap Eliud, descended of princely parents, and residing in Tegengle in North Wales. To St. Beuno, to whom he had already given land for a church and residence, Teuyth gave his daughter for instruction in divine knowledge. But one day when she was left alone in the house, and her parents were at service in the church with St. Beuno, a youthful tyrant, named Caradoc ap Alauc or Alan, offered violence to her, and as she fled he overtook her near the church of St. Beuno, and severed her head from her body with his sword as she ran. Where her head first touched the ground, a spring issued from the ground, and is now known as St. Winifred's Well, at Holy Well in Flintshire, the most copious natural fountain in Britain. The further wonders of the reuniting of the head, &c., bespeak merely the mediaeval desire for the marvellous. She became abbess of the monastery at Gwytherin, and there her body rested beside SS. Cybi and Sannan till the 12th century, when the remains were translated to the church of St. Aegidius at Shrewsbury, and to the supposed fact of this translation we probably owe the whole legend. It is at least noticeable that the Domesday Book completed in 1086 mentions neither church, chapel, nor well of St. Winifred. Her usual date is the 7th century, and her chief feast that of her translation Nov. 3. (Camden, *Brit.* ii. 554 sq., ed. Gough; Pennant, *Tour in Wales*, 22 sq.; Rees, *Welsh Saints*, 295-7; Baring-Gould, *Saints*, Nov. 3, p. 69 sq., seeking to give a natural explanation of the miraculous in the legend; Cressy, *Ch. Hist. Brit.* xvi. c. 8, explaining Bede, &c.)

[J. G.]

WINFRID. [BONIFACIUS MOGUNTINENSIS.]

WINFRID, a priest and *restivarius* in a cell of Lindisfarne described by Ethelwulf, q.v. [J. R.]

WINFRITH, the sixth bishop of the Mercian church (Bede, *H. E.* iii. 24; iv. 3, 5, 6). He was appointed by archbishop Theodore in 672 to succeed St. Chad. He had acted as deacon to his predecessor, and is described by Bede as a good and modest man. His diocese was the undivided Mercian kingdom, comprising Mercia proper, the Middle Angles, and the Lindisfari of modern Lincolnshire. The policy of Theodore was directed to the division of this great jurisdiction, and he probably selected Winfrith as one who had practical experience of the difficulty of managing it. In 673, at the council of Hertford, at which the proposal to increase the number of bishops was made and waived, Winfrith was present; possibly he opposed the design of the archbishop. Anyhow, very soon after he was charged with disobedience to Theodore and was summarily deposed, Saxulf being appointed to succeed him. He returned to the monastery "Ad Baruae" in Lindsey, which is spoken of as his own, and which must have been founded by Chad and Wulfhere (Bede, *H. E.* iv. 3). This is

probably Barrow-in-Lindsey. There Winfrith ended his life in holy conversation. It is not probable that Bede, using such language concerning him, imputed to him a greater fault than the thwarting the policy of his superior. [S.]

WINI (WINA), bishop of the West Saxons (Bede, *H. E.* iii. 7. 28; iv. 12). He was appointed by king Coinwalch, when, having become tired or offended with Agilberht, he determined to divide his dominion into two dioceses. Agilbert had ruled, from Dorchester which was then in West Saxon territory, the whole West Saxon Church in succession to Birinus, from the year 650 to about 660 (*Chr. S. M. H. B.*, p. 317; *Fl. Wig. ib.* p. 531). Coinwalch, knowing only his native language, wished to have a native bishop and procured the consecration of Wina by some French bishops, allotting him as his see, Winchester, the chief town in the south of his dominions. It is not said that archbishop Deusdedit was consulted on the matter and possibly the arrangement may have been without his sanction. Agilbert in turn was offended with the king, quitted his diocese and left Dorchester open to Wina, who continued to be the only bishop in Wessex (*Flor. Wig. M. H. B.*, p. 619). In the attenuated condition of the episcopate after the plague, Wina was the only prelate left in the south, and to him accordingly St. Chad, when in 664 he was chosen to be bishop at York, applied for consecration. Wina was probably all the more ready to perform the ceremony, as Wilfrid, the rival of Chad, had gone to Agilbert for a similar purpose. He obtained the assistance of two British bishops and consecrated the new bishop, notwithstanding the very imperfect communion which subsisted between the churches on account of the Paschal Controversy. About three years later, Wina was expelled by Coinwalch from Wessex, and betook himself to Wulfhere, king of Mercia, whom, by a gift of money, he persuaded to allow him to undertake the charge of London, the East Saxon bishopric having been vacant since the death of Cedd in 664. Wina retained his position at London, even after the arrival and early reforms of Theodore, as long as he lived (Bede, *H. E.* iii. 7). Erkenwald, who was his successor, was not consecrated before 675, and Theodore was not likely to leave the see long vacant. It is, however, to be observed that Wina was not at the council of Hertford, held in 673, and that no attempt is said to have been made by him to recover his authority in Wessex. A tradition is preserved by Rudburn (*Ang. Sac.* i. 192) that he retired to Winchester as a penitent three years before his death.

The name of Wina is appended to the fabricated Peterborough notices in the Anglo Saxon Chronicle (*M. H. B.* pp. 315, 316).

The two facts about Wina, that are important, are his simoniacal purchase of the see of London, and his intercourse with the British bishops who were regarded as schismatical. The former shows that he was infected with the vice so common in the Gaulish church; the latter that he was careless of ecclesiastical order. He is the one unworthy bishop of the age of the Conversion. (See Wharton, *de Episcopis Londinensibus*, p. 15.) He is omitted in some of the manuscripts of the episcopal lists (*M. H. B.* 617), and that, according to Matthew Paris (i. 294;

cf. R. de Diceto, ii. 198) on account of his unworthiness. [S.]

WINNOCUS (WINOC), ST., first abbat of Wormhout, in Flanders, at the close of the 7th and beginning of the 8th centuries, was, according to his biography, which is an 11th century production founded on earlier *Acta* (see *Prologus*, Mabillon, *Acta SS. Ord. S. Bened.* iii. 1, p. 292), a native of Brittany, and, as is believed, of royal stock, being a nephew of St. Judocus (*ibid.* pp. 291, 292). With three companions he left his home for the country of the Morini, and after some time spent at the monastery of Sithin, was sent by St. Bertin, the abbat, to build and take charge of a monastery on an estate lately given by one Heremar. This foundation, which was known as Woromholtum, and dedicated to St. Martin, he ruled till his death (Nov. 6). It was destroyed by Northmen towards the close of the 9th century, and Winnoc's remains had to be removed to Bergues, of which town he is the patron, and where an abbey took his name (*ibid.* 296 sqq.; *Gall. Christ.* v. 325, 332, 333).

[S. A. B.]

WINTRA, a West Saxon abbat, who, with Wynbert of Nursling and Beorwald of Glastonbury, sent or conducted Boniface (Winfrid) to consult archbishop Brihtwald on some synodal matter (Willibald, *Vit. Sti. Bonif.* c. 4; *Monum. Moguntina*, ed. Jaffé, pp. 438-440). The biographer of St. Boniface calls him abbat of Dyssesburg, which enables us to identify him with Wintra, abbat of Tisbury, in Wiltshire, who, with his successor Egwald, is mentioned in a charter of the year 758 (Kemble, *C. D.* no. 104). From this it appears that king Coirned of Wessex had given 30 manentes, north of the brook Funtamel, to an abbat named Bectun, whose successor, named Catwali, had sold them to Wintra. A lawsuit followed between Egwald, the successor of Wintra, and Tidbald, the successor of Catwali, which is recorded by Kynehard, bishop of Winchester, in 759: the cause being compromised for a money payment, and the land assigned by king Cynewulf and the bishop to Tisbury. [S.]

WINWALLUS (BEUNNOC, GALNUTIUS, GUENGALOCUS, GUINALUS, GULNGALOE, GUNOLO, GUNWALLUS, GWAROG, GWENHOLL, GWENNY, GWEUNO, GWIGUOLEU, GWINGALAIS, OUIGNOUALEY, VALOIS, VALVAIS, VENNOLE, VIGNEVALEY, VINGUAVALLY, WALOUAY, WALOWAY, WALOY, WINEBALDUS, WINGALOEUS, WONNOW, WYNOLATUS, WYNWALLOW), Armorican saint in the 5th century; commemorated March 3.

Several Lives are given, viz. by Capgrave (*Nov. Leg. Angl.* 312, 314), Surius (*De Prob. Sanct. Mart.* iii. 38-41), the Bollandists (*Acta SS.* 3 Mar. i. 243-259). The saint is noticed in shorter form by Ussher (*Brit. Eccl. Ant.* v. 530-1) following Surius, Du Saussay (*Mart. Gall.* 136-7, Paris, 1637), and Malbrancq (*De Morinis*, i. 171 sq. Torn. 1639). For printed and MS. authorities, see Hardy, *Desc. Cat.* i. pt. i. 104; pt. ii. 915; Haddan and Stubbs, *Counc.* i. 157, 161; ii. 73, 86.

Winwallus, in England commonly called Winwaloe and Winwaloc, but in France more frequently Guennolé, has at least fifty known spellings of his name, the original form being

unknown or undistinguishable. He was the son of Fracan, Fragan, Brachan, or Brychan (Rees, *Cambr. Br. Saints*, 606), a British regulus, who appears to have early gone over to Armorica on the appearance of the Saxons on the Welsh borders. It was probably after the migration of Fracan and his wife Gwen, with their sons Guethenoc and Jacut, that Winwallus, and his sister Creirvie were born. This was at Ploufragan on the Gouet. Winwallus was carefully educated by his parents in the Christian faith. He early sought the conventual life, but they long refused consent. At last his father was admonished in a dream, and placed him under Budocus (or, as the Armoric legend says, Corentine), in the Isle of Laurels, now Isleverte. It is after this that his connexion with St. Patrick is usually placed (which some of the Lives reduce to nothing but a vision), and his residence in the laura on Tibidy. But Tibidy being too much exposed to wind and sea, he removed with his disciples to Landevennec, and founded his monastery on a rocky headland near the present Daoulas and Brest. The site he received from Gradlon or Grallon, Count of Cornouailles, and the Lives are full of stories of his ascetic austerities there, his many works of piety, and his miraculous powers, one of his disciples being Egbin or Ethbin [ETHBIN]. He appears to have died about the beginning of the 6th century, but the year is unfixed. He was buried in his own church at Landevennec (or, according to another form of the legend given by Ussher, at Tauracum or Tauriacum). When the Normans wasted the province and abbey, his body was removed to Flanders, and several towns claim the honour of having been a resting place for the body, or of now possessing relics, such as Montreuil-sur-Mer in Lower Picardy, of which he is patron, Blandinburg near Ghent, and St. Peter's in Ghent. In Britain he is patron of Wonastow (called also Llangwarog and St. Winwaloch), and of the chapels, now destroyed, Llandevenny, near Magor, and Llanwinny, Monmouthshire; also of Gunwall Wynnyton co. Cornwall, while Cressy suggests that we may find his name in Wenlock, Shropshire. Butler says he is titular saint of St. Guingualoe, a priory at Chateau du Loir, dependent on Marmoutier at Tours, and of several churches and parishes in France. At Landevennec, but of late date, tombs once existed for count Gradlon and St. Winwaloe (Haddan and Stubbs, *Counc.* ii. pt. i. 86 n. 2). According to Baring-Gould, Winwaloe is represented in art vested as an abbat, with staff and bell, standing by the sea, and with the fish rising out of the water as if obeying the summons of his bell. Malbrancq (*De Mor.* i. 186) says that at Montreuil they preserve "St. Winwaloëi veram, ut aiunt, casulam, albam, stolam (Moran, *Ir. Saints*, 41 sq.; Lanigan, *Ch. Hist. Ir.* i. 493).

In the 9th century, the abbey became Benedictine, but was soon impoverished and ruined by the inroads of the Normans. In 1781 the "abbatialis mensa" was united to the see of Quimper (*Gall. Christ.* xiv. 893 sq.), and at the French revolution the valuable library and manuscripts of the abbey were destroyed or dispersed. The ruins of the abbey and church are still visible on the promontory of Landevennec, eastward of Daoulas. [J. G.]

WIOOTHUN (WEOTHUN, WIHTHUN), the ninth bishop of Selsey, coming between Tota and Ethelwulf (*M. H. B.*; p. 618). He succeeded to the see after the council of Chelsea in 787, and before that of 789, in which he attested a grant of Offa to Rochester (Kemble, *C. D.* 155). His name is attached to several charters between this date and 805; (Kemble, *C. D.* 116, 162, 172, 173, 175, 183, 185, 190, 191, 1020, 1023, 1024), some of which are spurious. He attended the great council of Clovesho in 803, with one abbat, three priests, and two other persons not specially described (K., *C. D.* 1024, Haddan and Stubbs, iii. 547). Nothing is said of him by the historians, and the history of his diocese is very obscure; the Selsey charters, which are preserved, being all either corrupt or spurious. We learn, possibly, from one of them, that Wiothun used his influence with Offa to obtain his confirmation of a grant made by Oslac, the ealdorman of Sussex, in the time of bishop Giselhere (K., *C. D.* 1012); and that he himself was the recipient of grants from an ealdorman Aldwulf (*ib.* 115, 116). The principal fact that is known about him is a dispute which he had with Kenulf of Mercia, touching land in Denton, which he claimed for Selsey, whilst Kenulf insisted that it belonged to Beadyngham. Wiothun succeeded in convincing Kenulf of his right; and the decision was confirmed in the council held at Chelsea in 801. (See Kemble, *C. D.* 1023; Haddan and Stubbs, iii. 530, 531.) The dispute afterwards revived under the successors of the parties (Kem. *C. D.* 1034; Haddan and Stubbs, iii. 606). [S.]

WISO, WITHSO. [CANDIDUS (16).]

WITTERIC (WITTIRIC) (the latter is the usual spelling in inscriptions and coins (Hübner, *Insc. Hisp. Chr.* n. 115; Heiss, *Mon. des Rois Vis.* 98)), king of Spain A.D. 603-610, is first heard of as a conspirator with bishop Sunna in the reign of RECCARED. Two years after Reccared's death he deposed and murdered his son Liuva II. He made war continually with the Byzantines, but his only success was the capture of Sagontia on the Guadalete. Theodoric, the king of Orleans and Burgundy, in A.D. 607 demanded his daughter Ermenberga in marriage, to which Witteric consented, on Theodoric's taking an oath never to repudiate her. By the machinations, however, of Theodoric's grandmother Brunichilde, and his sister Theodilana, the marriage was never consummated, and after a year the bride was sent back without her dowry. Witteric, indignant at the insult, formed a coalition against Theodoric with CLOTAIRE II. and THEODEBERT, the kings of Soissons and Austrasia, and the Lombard king Agilulf, but nothing came of it, probably in consequence of Witteric's death, who was murdered at a banquet early in A.D. 610. His reign is usually regarded as a reaction of the nobles against the ecclesiastical influence that prevailed under RECCARED, but there is no ground for the charge first found in Lucas of Tuy that he desired to restore Arianism (Isidorus, *Hist. Goth.*; Fredegarius, 30, 31, in Migne, *Patr. Lat.* lxxi. 621; Gams, *Kirchg. von Sp.* ii. (2), 67; Dahn, *die Könige der Germanen*, v. 173). [F. D.]

WITTIZA, king of Spain, son of EGICA, *q. v.*, associated with him in the kingdom, afterwards

anointed king, and then *de facto* sole king, his father being incapable from age or illness, and finally sole king *de jure* and *de facto* on his father's death. The Chronicle of Sebastian of Salamanca (flor. c. A.D. 880) is the earliest authority for his residence at Tuy during his father's lifetime. The accounts of Wittiza are curiously discordant, the earlier ones giving a favourable portrait of him, which as time goes on gets progressively darkened. According to the earliest, the continuation of Joh. Biclarenis and Isidorus Pacensis, written about A.D. 721 and 750, he was beloved by the people for his clement rule, he recalled the persons his father had banished, he restored the property he had confiscated, and burnt the bonds he had extorted. Except the obscure remark in connection with SINDERED, *q. v.*, these authors know nothing against Wittiza. The first germ of the later stories appears in the *Chron. Moissac.* (in Pertz, *SS.* i. 270), written c. A.D. 818, which charges him with licentiousness, and teaching the priests and the people to follow his example. The *Chron. Abeld.* (c. A.D. 880) only charges him with the murder of Fafila [PELAGIUS] "quadam occasione uxoris," without explaining whether it was Wittiza's or Fafila's wife, but Sebastian of Salamanca fully makes up for his contemporary's deficiencies. "Like horse and mule who have no understanding, he defiled himself with many wives and concubines, he commanded bishops, priests and deacons to have wives, to prevent the censure of the church he allowed no councils to meet, and locked up the canons." The monk of Silo (c. 1100) repeats and improves on this account. Finally Lucas of Tuy (c. 1236) adds the charge of disobeying the pope, and dismantling all the fortified cities in Spain with three exceptions, the last charge being sufficiently disproved by the various sieges mentioned in the narratives of the conquest. Probably all these fables sprang from the desire of the later chroniclers, who looked upon the conquest as a judgment, to discover or invent the sins which deserved such a punishment, and some relaxation of the laws enforcing the celibacy of the clergy may have supplied the germ.

In his reign, according to Roderic of Toledo, the eighteenth and last council of Toledo, the canons and subscriptions of which are lost, was held. For the close of his reign and the chronology, see RODERICUS. [F. D.]

WLEDIG (CUNEDDA). The title of Wledig or Gwledig, "prince" or "ruler," is applied to several Welsh chiefs, and occurs in the Mabino-gion in the tale of Maxen Wledig: but it is sometimes specially attached to the name of Cunedda, the chief who was perhaps the first to take the lead in Gwynedd or North Wales, after the departure of the Romans. Our information about him comes mainly from two passages in Nennius. In § 14 it is said "Filiu Liethan obtinerunt in regione Demetorum et in aliis regionibus, id est Guir et Cetgweli, donec expulsi sunt a Cuneda et a filiis ejus ab omnibus Britannicis regionibus." The two districts named are probably Gower and Kydweli in Caermarthen. And again in § 62, "Mailecunus magnus rex apud Brittones regnabat, id est in regione Guenedotae quia atavus illius, id est Cunedag cum filiis suis, quorum numerus octo erat, venerat prius de

parte sinistrali, id est de regione quae vocatur Manau Guotodin, centum quadraginta sex annis antequam Mailcun regnaret, et Scottos cum ingentissima clade expulerunt ab istis regionibus, et nusquam reversi sunt iterum ad habitandum." As you were supposed to be facing East, the "right-hand land" (*Deheubarth*, compare *Desmond* in Ireland, and the *Deccan* in India) would mean South Wales, and the left-hand land from which Cunedda came to North Wales must be in north England. Manau Guotodin probably means the land of the Ottadini in Cumberland and the adjoining country. Now Maelgwyn or Mailcun was contemporary with the historian Gildas, and taking the usual date for Gildas in the middle of the sixth century, we get an approximate date for Cunedda.

Again, William of Malmesbury in his book on the antiquity of Glastonbury says, "Legitur in antiquis Britonum gestis quod a Boreali Britanniae parte venerunt in occidentem duodecim fratres, et tenuerunt plurimas regiones, Venedociam, Demetiam, Buthir (? Guthir), Kedweli, quas proventus eorum Cunedda tenuerat."

Disregarding the details, the main fact seems to be that a body of Cymric invaders from north England occupied North Wales. What population did they find there? W. B. Jones (afterwards bishop of St. David's) in his book *Vestiges of the Gael in Gwynedd*, published in 1851, argued that the previous population was Gaelic or Scotch—which in those early times means Irish, as the Scoti did not migrate across to the Argyleshire coast till 503. The Celts came into Europe in two successive waves of migration, the Gael, and the Cymry. The former were gradually pushed onward into Ireland, and it may be that Cunedda expelled the last remnant of them from North Wales, except those that may have remained as serfs. This is bishop Jones's view; the early accounts of the invasion of Britain by the Picts and Scots might imply that the Gael had only recently occupied the Welsh coast when they were driven out by Cunedda. But in any case, if we accept the account of the conquest by Cunedda and his family, it implies that the Cymry or Welsh proper now occupied North Wales for the first time, or at least had to recolonise and recymricise it. There is another curious question as to the country. Had it not, like South Britain, been Latinised during the three centuries of Roman rule? Even in the time of Giraldu Cambrensis (*Itin. Cambriae*, c. 5) enormous relics of the Roman rule still survived at such places as Caerleon—"palatia immensa aureis olim tectorum fastigiis Romanos fastus imitantia, . . . turrim giganteam, thermas insignes, templorum reliquias et loca theatralia muris egregiis partim adhuc extantibus. . . . aquarum ductus hypogaeosque meatus. . . . stuphas miro artificio consertas lateralibus quibusdam et praeangustis spiraculi viis occulte calorem exhalantibus." All the inscriptions in *Hübner's Collections* are in Latin—except that of course some of the proper names are Celtic—and a barbarous Latin may have survived the departure of the Romans; in fact Bede says Latin was still one of the languages spoken in Britain. The later Welsh bards know hardly anything about the Saxon conquest of South England, which would be natural if the natives talked Latin and not

Welsh. What language did they talk at Uriconium (Wroxeter) on the Severn, when the English stormed the place? It may have been still some form of Latin. But all this is still very debatable ground.

When the later Welsh genealogists put together into pedigrees the names handed down by tradition or supplied by the guesses of antiquaries from the names of places (see Rice Rees' *Essay on the Welsh Saints*, 1836), they assigned to Cunedda twelve sons with names very different from those given by William of Malmesbury and evidently mere personifications of districts, such as Clwyd: while some of them are actually in the plural form. These districts include Anglesey, Carnarvon, Merioneth, Cardigan, with a portion at least of Denbighshire, Montgomeryshire and Radnorshire, and extend all along the coast from the Clwyd to the Teifi. Now in these same districts the word Gwyddel (i.e. Gael) occurs in many of the local names, e.g. in Porth y Gwyddel in Holyhead; Nant y Gwyddel, six miles west of Plinlimon in Cardiganshire. This seems to be a trace of the Gaelic occupation still surviving, and helps to show what districts were occupied by Cunedda's family, to which the kings and nobles of North Wales traced up their genealogies. It seems probable that the inhabitants of North and South Wales belong to two different tribes, speaking a different dialect: and throughout their history they have not been too friendly to each other. This feeling may date from the aggressive action of the house of Cunedda against the South. [C. W. B.]

WOLFHARD, abbat of Adestancestre, the monastery in which Winfrid or St. Boniface was educated (*Willibald, Vit. Bonif.* num. i. in *Jaffé's Monum. Mogunt.* p. 433). The date would be about 690. The first suggestion that Adestancestre might be Exeter, seems to have arisen from Edward Maihew in 1625 (*Congregationis Anglicanae Ordinis Benedicti Tropaea*, p. 42), writing "in Monasterio Adestancestrensi." Maihew does not name Exeter, but Mabillon, quoted by Jaffé as above, seems to infer that he meant by that spelling (if this is Maihew's passage which Mabillon has in view) to indicate that the true name of the place might be Ad-Isca-mcastrum, the fortress on the Exe. Cressy in 1668 (*Church History of Brittany*, bk. 22, ch. 5, p. 558) adopts Exeter. The *Monast. Anglic.* ii. 513 considers Exeter doubtful. [C. H.]

WOR, WORR. [ALDWIN (2).]

WULFHARD, the thirteenth bishop of Hereford, successor of Utel, and predecessor of Beonna (*M. H. B.* 621). Utel is found subscribing charters as late as 799; Wulfhard appears in 801 (*Kemble, C. D.* 1020, 1023). The profession of faith and obedience made to Archbishop Ethelheard (Haddan and Stubbs, iii. 528) seems to have been made at his consecration, although it does not preclude the supposition that he may have been consecrated by the archbishop of Lichfield, and submitted to Ethelheard after the decision in his favour. [ETHELHEARD.] In 803 Wulfhard attended the council of Clovesho with one abbat, three priests, one deacon, and another person (Haddan and Stubbs, iii. 546; *Kemble, C. D.* 1024). In the same council he had a dispute with Denebert, bishop

of Worcester, about rights at Cheltenham and at Beckford, ancient possessions of Hereford, but in which Denebert demanded feorm-fultum; the matter was compromised by the archbishop (K., *C. D.* 184; Haddan and Stubbs, iii. 544, 545). Wulfhard attended another important council at Chelsea in 816, one of the few assemblies of the kind that issued canons (Haddan and Stubbs, iii. 579). In 822 he was present at the witenagemot, at which Ceolwulf, king of Mercia, was consecrated (K., *C. D.* 216). Beonna, his successor, subscribes in 824. Wulfhard attests the Mercian charters with tolerable regularity during his whole episcopate (Kemble, *C. D.* 183, 184, 185, 186, 190, 191, 203, 204, 205, 207, 209, 210, 216, &c.). He is probably not identical with Wulfheard, the son of Cussa, who likewise had disputes with the see of Worcester (Haddan and Stubbs, iii. 465, 541). [S.]

WULFHHERE (WULFHERI), king of Mercia, 659—675. He was the second son of Penda and Kineswitha, and, after his father's death at Winwaedfield, was kept in concealment by the ealdormen friendly to his house, whose names were Immin, Eafha, and Eadbert (Bede, *H. E.* iii. 24). For full three years from 655 Mercia was under the rule of Oswy, king of Northumbria, who for one year allowed Peada to exercise a viceroyalty south of Trent, but after Peada's death in 656 retained the government in his own hands. After the expiration of the third year, in 658 or 659, the three ealdormen rose against Oswy and placed Wulfhere on the throne.

Wulfhere, it would seem, had been already baptized, and, as Peada was never regarded as king of the whole nation, is reckoned the first Christian king of Mercia. We are not told where he was converted, or where his years of concealment were spent. The legendary history of Stone (*Mon. Angl.* vi. 227) states that he was baptised by Finan. It may have been in Mercia itself, or in Kent whence he sought his wife, Eormenhild, the daughter of king Earcembert, and mother by him of Coinred and Werburga. Both his children must have been infants at the time of his death, and his marriage cannot have taken place very early in his reign.

The christianising of Mercia had been, since the death of Penda, proceeding under the influence of Oswy and the preaching of bishops Diuma and Cellach, with the northern missionaries whom Peada had invited. And notwithstanding the hostile attitude in which Wulfhere, by the circumstances of his accession, stood to Oswy, it was from the Northumbrian church alone at this juncture that spiritual help could be obtained. Wessex was even more hostile than Northumbria, and Kent, where the church was in a very attenuated condition, was cut off from Mercia by the only half-converted East Saxons, who also were under Oswy's influence. We are told that Cellach, the missionary bishop of Mercia, left his work and returned to Iona about the time of Wulfhere's accession: this may have been a result of the political change, but the Mercian king was obliged to procure a successor from Oswy's kingdom, Trumhere, the abbat of Gilling, who had to go for consecration to Oswy's bishop Finan, at Lindisfarne. Trumhere governed the Mercian church until about the year

662; Jaruman, who succeeded him, lived until 667, after which the church was desolate until in 669 St. Chad was appointed by Theodore, at Wulfhere's request, and took up his see at Lichfield. Winfrith, who succeeded St. Chad about 672, seems to have resisted Theodore's proposal to divide Mercia into dioceses, and his deposition occurred in the year of Wulfhere's death.

Wulfhere is one of the traditional founders of the monastery of Medeshamstede; the probable circumstances of the foundation are detailed in our notice of Saxulf. Bede tells us that he founded a monastery at Barrow, "Ad Baruae," in Lindsey, for St. Chad (*H. E.* iv. 3). In conjunction with his brother Ethelred he founded another monastery for their sister Cyniburga, the wife of Alchfrith of Northumbria (Flor. Wig. *M. H. B.* 638), possibly at Caistor. Wulfhere's connexion with St. Peter's, Gloucester, which is said to have had for its first abess his wife Eadburga, is more than problematical, and his foundation at Stone in Staffordshire is fabulous.

Wulfhere claims a high position in English history as a missionary king, although his missions are somewhat too closely connected with his designs of national aggrandisement. Mercia certainly became Christian during his reign. He persuaded Ethelwalch, king of the South Saxons, to be baptized, and gave him on the occasion the Isle of Wight and the province of the Meanwara, which he had just wrested from the West Saxons (Bede, *H. E.* 413). Under his influence bishop Jaruman attempted the re-conversion of the East Saxons, who had relapsed after the death of Cedd, and, although his sale of the see of London to Wina (WINI) is a blot on the integrity of his faith, he deserves on the whole the character of a benefactor.

He was a great, though not invariably successful warrior, and the dates and circumstances of his wars are well ascertained.

Oswy does not seem to have molested him after he was established in the kingdom. His arms were first turned against Wessex; in 661 he defeated Coinwalch at Posentesbyrig (Pontesbury in Shropshire?), and devastated the country as far as Ashdown. If the identification of Posentesbyrig with Pontesbury be right, Coinwalch must have invaded Mercia. Anyhow, Wulfhere's reprisals extended further than Berkshire, as he crossed Wessex and occupied the Isle of Wight and the district of the Meanwara in Hampshire (Bede, *H. E.* iv. 13; Chr. S. *M. H. B.* 317). Ethelwerd (*M. H. B.* 506), by mistake, reverses the history of this campaign, and supposes that Wulfhere was taken captive by Coinwalch. The humiliation of Coinwalch must have made him supreme in the south of England. The East Saxon princes held their territory under his supremacy (Bede, *H. E.* iii. 30), and Kent was under the rule of his brother-in-law. In the north he was less powerful, and towards the close of his reign seems to have lost the province of Lindsey after a defeat by Egfrith (Bede, *H. E.* iv. 12). In 675 he was again at war with Wessex, and fought a battle at Beadanhead (?) (Chr. s. *M. H. B.* 318.)

Wulfhere seems to have stood aloof, at least to some extent, from Theodore's plans of church organisation. He is not said to have joined in

the mission of Wighard to Rome, or in the proceedings at the council of Hertford. But he had in 669 requested the new archbishop to send him a bishop, and Chad was sent. Winfrith also, Chad's successor, was consecrated by Theodore (Bede, *H. E.* iv. 3). Probably Wulfhere supported Winfrith in his opposition to Theodore's project of sub-division.

Wulfhere died in 675 (Bede, *H. E.* v. 24), and was succeeded by Ethelred.

Fable has been more than ordinarily wanton in dealing with Wulfhere. The legendary history of the foundation of Stone in Staffordshire tells a marvellous piece of family history. According to this story Wulfhere, at his baptism, vowed to extirpate idolatry, and repeated the vow on his marriage: but at the persuasion of Werbod, one of Penda's counsellors, did not carry his vow into execution. Eormenhild, according to this account, had borne him two sons, Wulfhad and Rufinus, and a daughter, Werburga. Werbod demanded Werburga, when a child, for his wife. She refused him: her brothers maintained her in her refusal, and Werbod plotted their destruction. Wulfhad and Rufinus, who had been hitherto heathen, were converted and baptized by St. Chad, whom they invited to fix his habitation nearer to their father's city of Wulferescetria. He complied, and they continued to worship with him, concealing their intercourse under the pretence of hunting. Werbod discovered this, and informed Wulfhere, who insisted that they should renounce the faith; on their refusal he murdered them on the 24th of July. He was immediately seized by an evil spirit; an illness followed, then remorse and conversion. Eormenhild buried her sons, and the stones which were brought by pilgrims visiting their tomb gave name to the church which she founded over the place. Miracles were abundant; Eormenhild and Werburga became nuns; Wulfhere endowed a monastery at Stone, and Medeshamstede also was a part of the fruit of his repentance. The head of Wulfhad was taken to Rome for the purpose of promoting the canonization of the brothers. The bearer offered to go through fire with the relic, but the pope forbade this, and inserted the two names in the Calendar of the Saints. On his way back the messenger deposited the head in the church of St. Laurence at Viterbo for a night, but in the morning it could not be removed, and was left there, working many miracles.

The story is devoid of any foundation, but the traditional history of Gloucester, which gives Wulfhere another wife besides Eormenhild, may have been an earlier coinage, and would show that there were some floating legends about him which are absolutely incompatible with genuine history. See *Mon. Angl.* vi. 226-230; i. 531. [S.]

WULFRAMNUS, ST., twenty-seventh archbishop of Sens, in the last quarter of the 7th century, retired before his death to the monastery of Fontanelle. His life at Sens was uneventful, but a supposed missionary expedition to the heathen Frieslanders has been the subject of much discussion. According to a biography, purporting to be by Jonas a contemporary monk of Fontanelle, and to be found in Surius (Nov. 20) and Mabillon (*Acta SS. Ord. S. Bened.* iii. 1, pp.

341-348), inspired to convert Friesland, he applied to Fontanelle for fellow-workers, with whom he sailed to that country. He met with considerable success, baptizing many of the people, and among them a son of the duke Radbod, who however died very shortly after. The father also, according to the story, was so won upon by his preaching that he consented to be baptized, and had even dipped one foot into the font, when it occurred to him to ask where his ancestors and predecessors were, whether in heaven or in hell. Wulfram answered that not having been baptized they were in hell. The duke then withdrew his foot, saying that he could not forego the company of those who went before him, to sit with a small band of poor men in the kingdom of heaven. Three days later he died unbaptized. Though there is nothing intrinsically improbable in the story, there are many difficulties, as has been pointed out by Adr. Kluit (*Hist. Crit. Comit. Holland.* exc. 1. pp. 1-18) and Rettberg (*Kirchengeschichte Deutschlands*, ii. 514-517). First, the life is plainly interpolated, as the inconsistencies show, so much so, that while Mabillon hesitated (*ibid.* p. 340), the Bollandists refused to publish it, substituting a shorter version, which may be the original work of Jonas, and which, while retaining the mission to Friesland, omits the story of the duke (*Acta SS. Mart.* iii. 145). Further difficulties arise from the chronology, the duke having died in 719 and Wulfram in 695, and the silence of the other historians of the missions in Friesland. The accounts in Siebertus Gemblacensis, the *Annales Xantenses* (Pertz, ii. 221), and the *Hollandiae Chronicon*, are plainly derived from the biography (Rettberg, p. 515). The interpolations and inconsistencies were probably the work of Harduinus, a priest of Fontanelle, who is known to have written a life of Wulfram towards the close of the 8th century (*Gest. Abb. Font.*, Pertz, ii. 292). But although the story is apocryphal, it is not impossible that Wulfram preached in Friesland, either as a coadjutor of Willebrord or on a separate mission of his own.

He died in 695 a monk at Fontanelle, and nine years later his remains were raised by the abbat Bainus (*Gest. Abb. Font.*, Pertz, ii. 276).

[S. A. B.]

WULFRED, the fifteenth archbishop of Canterbury, 805-832. He appears to have been a native of Kent and to have possessed considerable private estates in that kingdom. He had been archdeacon under his predecessor Ethelheard, and in that capacity attended on him at the great council of Clovesho in 803 (K., *C. D.* 1024, cf. 189); having attested charters with the same designation as early as 798 (K., *C. D.* 1018). He was probably the first English ecclesiastic who bore that title, which, however, would imply no more than that of the bishop's deacon found in earlier records.

Archbishop Ethelheard, who two years before his death had succeeded in vindicating the rights of Canterbury against the archbishopric of Lichfield, died on the 12th of May, 805. In August the same year, at a synod held at Aeleah, Wulfred is described as sitting upon the archiepiscopal throne "ii. nunas sanctas agustas die Sabbati quo transfiguratus est Christus"; an early recognition of the feast of the Trans-

figuration, but apparently meaning either Saturday the 2nd or Monday the 4th of August (Kemble, *C. D.* 190). The day of his consecration is given in MS. Cleopatra E. 1 as July 21 (*Ang. Sac.* i. 790), but that day was not a Sunday in 805. As Wulfred does not attest the charter above referred to, and as almost all the other English bishops were present at the synod, it is very probable that he received consecration from them near to that date. Another charter (K., *C. D.* 196) places Aug. 1, 811 in his sixth year; the day may very well have been August 3 (Haddan and Stubbs, *Councils*, iii. 557, 559). Cuthred, king of Kent, and Kenulf, of Mercia, were present at the synod; and it must be taken as certain that Wulfred attained his dignity with the full consent of the Mercian king, who had protected Ethelheard and reversed the measures of Offa. Wulfred received the pall from Rome the year after his consecration (A.D. 804 Chr. S. *M. H. B.* 341; to be corrected to 806), and there is a letter extant which has been supposed to have been written by the English bishops to Leo III. on the occasion. It contains, however, little that is of interest and may be wrongly referred to this date: (Haddan and Stubbs, *Councils*, iii. 561). For some few years, Wulfred enjoyed a peaceful authority in Kent. Cuthred, the Mercian viceroy, died in or about 807, and, after his death, there was little or no power to compete with Wulfred's: he coined his money without the name of any king; his coins bearing only his own name with *Dorobernia Civitas*, or the name of the moneyer (Hawkins, *English Silver Coinage*, p. 105). But from the time of Cuthred's death Wulfred's relations with Mercia probably became less settled, the next king, Baldred, not being so closely allied with the royal house of Mercia. In a letter of the year 808, pope Leo III., writing to Charles the Great, comments on the hostility between Kenulf and his archbishop (Jaffé, *Mon. Carol.* pp. 311-315). However, in 809 Wulfred had a grant of land at Beorham from Kenulf, attested by the nobles of Kent in a council at Canterbury (Haddan and Stubbs, *Councils*, iii. 556); in 811 Kenulf sold land in West Kent to Wulfred, in a witenagemot at London (*ib.* 571), and at the dedication of the Church at Winchelcomb, both king and archbishop were present. Kenulf's hold on Kent was, however, becoming weaker; and Wulfred was able to manage some business that ordinarily would have gone before the king. In 810 in a synod at Aclea, a dispute concerning the will of the Kentish ealdorman Oswulf was settled by him (K., *C. D.* 256; H. and S. *Councils*, iii. 567).

In the year 813, Wulfred granted to the clergy of his cathedral a privilege, which throws a gleam of light on the character of that religious society. He was employed in renovating and restoring the monastic establishment and now allows the members of the body to have and enjoy the houses which they had constructed by their own labour, with a right of bequeathing them at their pleasure to inmates of the monastery, and on the understanding that they continue to frequent the dormitory and refectory according to the rule. They are especially forbidden to entertain guests at bed or board in their cells. The document shows that the rigour of monastic observance had much declined

and that the clergy were in a state of discipline not far removed from that of the secular cathedrals of later times (K., *C. D.* 200; Haddan and Stubbs, iii. 576).

The next year (Chr. S. 812, to be corrected to 814) Wulfred, in company with Wigbert of Sherborne visited Rome: "pro negotiis Anglicanae ecclesiae." He there found Leo III. still alive, and, having received the blessing of the pope, returned to England before December, in which month he attested a grant of Kenulf to bishop Denebert of Worcester (K., *C. D.* 203).

The year 816 is marked by the holding of a great ecclesiastical council at Celchyth, or Chelsea, in which Kenulf, with his ealdormen and others, was present with all the bishops of southern Britain. Eleven canons were enacted in this assembly, which is important as the last great synod held before the dark part of the ninth century set in. Of these, the first contained a declaration of the faith, the second prescribed the mode of consecrating churches; the third ordered the observance of the law of charity; the fourth regulated the election of abbots and abbesses; the fifth forbade the ministration of Scots; the sixth confirmed the jurisdiction of the bishops; the seventh provided for the preservation of title deeds; the eighth is directed against the perversion of holy persons and places from divine service; the ninth provided for the recording of synodal acts; the tenth for the funerals and administrations of bishops; the eleventh against the intrusion of bishops and priests into the sphere of other men's labours (*Councils*, &c. iii. 579-584). Wulfred attested a grant made to bishop Denebert by Kenulf in the same assembly (K., *C. D.* 210), and other similar acts of the year 817.

At this date, the friendship of Kenulf and Wulfred seems to have been finally broken off. Possibly the increasing power of Wessex, under Egbert, and the deeply ingrained love of independence which is traditionally characteristic of Kent, may have had something to do with it: or even the visit of Wulfred to Rome, or his friendship with the emperor.

The quarrel began by the seizure, on behalf of Kenulf, of the Kentish monasteries South Minster in Thanet and Reculver; in consequence of which, if the charters, which are the only evidence on the subject, are to be trusted, the whole nation (of Kent or Mercia?) was put under interdict. It lasted for six years, during which, several attempts at reconciliation were made. Kenulf complained to the pope (Haddan and Stubbs, iii. 597), and there was even a talk of invoking the help of the emperor, as had been done in the northern province a few years before. The personal conflict ended at the death of Kenulf, and Wulfred, with many of the provincial bishops, took part in the consecration of Ceolwulf, who came to the throne, after the short and perhaps legendary reign of Kenelm, on the 17th of September, 822. Ceolwulf reigned only two years, and under his successor, Beornwulf, Kynethritha, the daughter of Kenulf, renewed the litigation, which was continued in synods held at Clovesho in 824 and 825, and was finally determined at the same place in the latter year. Kynethritha accepted four estates as full acquittance for her claims; a general reconciliation followed. The subject is extremely

obscure; we are not told on what grounds Kenulf regarded the Kentish monasteries as his patrimonial property, or enabled to determine the exact steps of the litigation. The documents will be found in the Collections of Councils (Wilkins, i. 172; Haddan and Stubbs, iii. 587-604). They prove a good deal of synodal activity at the time, and suggest an undercurrent of jealousy between the king and the primate, possibly due to the increasing power of Egbert of Wessex, although there is, really, very little evidence of any intercourse between Egbert and Wulfred, except in Rochester and Canterbury charters of 828 and 830 (Kemble, *C. D.* 223, 224). In the synods, held to treat on the great dispute, other business was transacted, as appears from the charters of the time.

We hear hardly anything of Wulfred after the termination of the dispute. The Christ Church Cartulary, however, contains a charter (K., *C. D.* 225) which shows his affection for his cathedral church and family, and which may very probably have been one of his last acts. In this, he gives, for the good of his soul, to the devout family of Christ Church, a part of his patrimonial property at Sheldsford, near Eastry, after his own death, to be held as hereditary or allodial estate: they are to commemorate him with alms and masses; and the condition is attached that they are to confirm and keep unchanged all his acts and words, doing their best to improve on all that he had done for good. He gives, further, an estate, which Cynehard, the deacon [archdeacon, K., *C. D.* 224], had given him, and which Cynehard had received from Egbert and Ethelwulf after the conquest of Kent in 824, on the condition that every morning and evening, when the brethren go to the church of St. Peter to sing the usual service, they shall say pater noster for Cynehard's soul; another property, a court which the monk Dodda had held in the monastery, he also bestowed, for the souls of himself, Dodda and Cynehard, to be used at the pleasure of the family, either for internal improvement or for the refectory of the citizens, or for the rest (requiescere) of sick priests or deacons. The act is attested by the archbishop, and confirmed by Ceolnoth, his successor, and a large number of priests, whose signatures seem to have been added on the occasion that would answer to the modern probate of the will. Among other points that are suggested by this charter, we may notice that it confirms the impression, arrived at from external history, that Wulfred acquiesced without difficulty in the transfer of Kent from Mercian to West Saxon domination. His own position was secure; a strong West Saxon ruler was better than a weak Mercian viceroy, or a divided body of Kentish lords.

A charter of Werhard, a kinsman of Wulfred (*C. D.* 230), is extant, in which, before his death, he returns to the cathedral monastery the lands which he had held by the archbishop's gift. He adds that Wulfred ordered masses to be said daily for all the benefactors of the convent, and left a dole of bread and cheese, or bacon, and a penny to 1200 poor people on his anniversary.

Wulfred's life was prolonged, as seems most probable, to the year 832. His death is placed in the Chronicle in 830 but this may be cor-

rected, first by allowing for the two years error, and next by the existence of a charter (K., *C. D.* 227), in which he attests a grant of Wiglaf of Mercia dated August 28, 831. As his obit was kept on the 24th of March, and his successor consecrated in June, his death must be thrown on to another year 832. (See Haddan and Stubbs, iii. 557, 558.)

Among the professions of obedience made by the bishops, at their consecration, to the primate and see of Canterbury, the following are extant, made to Wulfred, by Ethelnoth of London, Wigthegn of Winchester, Herewin of Lichfield, Hrethun of Leicester, Heabert of Worcester, Hunferth of Elmham, Ceolbert of London, Hereferth of Winchester, Humbert of Lichfield, and Eadulf of Hereford. (See *Councils*, &c. Haddan and Stubbs, iii. 568-608.)

The principal council held by Wulfred was that of Chelsea in 816, already described; but there are sufficient traces of synodal action to warrant us in dating ecclesiastical assemblies, or councils, at Acle (Ockley), in 805 and 810, and at Clovesho in 824 and 825; besides important witenagemots at which the temporal matters concerning the clergy and church property might be settled, and of which we have traces in the many charters of the period. [S.]

WUNEBALDUS, Dec. 18 (WUNIBALDUS, WINEBALDUS), abbat of Heidenheim, was brother of Willibaldus and Walburgis. He accompanied Willibald to Rome A.D. 720 [WILLIBALD], where he stayed seven years: during that time or after it he paid a visit to Britain (*Vita S. Wunibaldi*, c. 5). Trithemius (*de Vir. Illust.* iii.) says that he became a monk at Monte Casino. On the invitation of his kinsman St. Boniface he proceeded to Germany, and was ordained a priest to labour in Thuringia. There he established seven churches or monasteries, and was treated with great honour by duke Otilo, who gave him a residence at Nordisule. He paid a visit to St. Boniface, and then received from his brother Willibald the charge of the double monastery at Heidenheim, to which his sister Walburgis had also been invited from Britain (Canisius, *Lect. Antiq.* ii. pt. iii. 168 Antv. 1725). He died A.D. 761 at the age of 60 and in the 10th year of his abbacy (*Vita S. Wunibaldi*, written evidently by the same hand as the *Vita S. Willibaldi*, is in Surius *Vit. SS.* xii. 293; Mabillon, *AA. SS. O. S. B.* III. ii. 160, 173; Canisius, *Lect. Antiq.* ii. pt. i. 123. See also *Vita S. Willibaldi*, and notes in Boll. *AA. SS.* Jul. ii. 485 sq.; *Hist. Litt. de la France*, iv. 186-7; *Vita S. Walpurgis* in Canisius, *Lect. Antiq.* ii. pt. iii. 267 sq.). [J. G.]

X

XANTHIPPIUS, bishop of Tagora, addressed by St. Augustine (Ep. 65, cf. Ant. *Itin.* 41, 6; Bruns. *Conc.* i. 180, 186). [H. W. P.]

XENAIAS, bishop. [PHILOXENUS.]

XYSTUS (SIXTUS), bishop of Rome after Stephanus for about one year, martyred under